

THE
METHOD and ORDER
OF READING both
Civil and Ecclesiastical
HISTORIES.

IN WHICH
The most Excellent Historians are
Reduced into the Order in which they
are Successively to be Read; and the Judg-
ments of Learned Men, concerning each of
them, Subjoin'd.

By *Degory Wheare,*
Camden Reader of History in Oxford.

To which is Added,
An APPENDIX concerning the
Historians of Particular Nations, as well
Ancient as Modern.

By *Nicholas Horseman.*

The Second EDITION.

With *Mr. Dodwell's Invitation to Gentlemen*
to acquaint themselves with Ancient History.

Made English, and Enlarged,
By *EDMUND BOHUN, Esq;*
Author of the *Addresses to the Freemen and Freeholders.*

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AND NORTHERN

Mr. Dodwell's
INVITATION
T O
GENTLEMEN

To acquaint themselves with
ANTIEN'T HISTORY.

ON occasion of this new Edition
of my honoured Predecessor's
Work in *English*, I have been
desired by the Bookseller to view it,
and consider what might be further
improved to recommend it to the use
of the English Reader. I cannot say
but it is capable of many Improve-
ments; and yet I do not think it ex-
pedient to make those Improvements
it is capable of. Large and accurate
A 2 Additions

I.

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Additions might indeed make it more serviceable for the use of accurately learned Persons. But that would too much alter the Nature of the Work, and would besides not be so agreeable to the Design either of the first *Composer*, or of the worthy Gentleman who has *translated* it. The Author read it in his *Lectures*, and therefore designed it no farther than as an *initiation* of young Students in *History*; and the *Translator's* Design, no doubt, was principally to recommend it to *Gentlemen*, who were not so well qualified either to read this Book, or the Histories concerned in it, in their *Original Languages*. And for such it is already sufficiently fitted.

- II. Yet that I may not altogether disappoint the Expectation of the Book-feller, or omit an occasion of testifying my Respect to the Memory of my deceased Predecessor; it may not perhaps be unseasonable, on this occasion, to recommend the study of *antient History* to our *English Gentlemen*. It were certainly very desirable, and would make much for the improvement of *Knowledge in general*, if, in all cases of
Practical

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Practical Knowledge, the Persons whose Employment obliges them to *Practice*, would, at least, qualify themselves to acquire all that Knowledge which may any way contribute to the *improvement* of their *Practice*; or those who are already versed in the *Theory* would critically enquire into the *Practice* also. This is what *Plato*, and from him *Antoninus* observed long since, would make Commonwealths happy, either if *Philosophers* were made *Kings*, or *Kings* already constituted would seriously apply themselves to the study of *Philosophy*. What can it otherwise signify to the benefit of *Mankind*, when they who have the *Skill* of making good *Laws* have not the *Power* of making them, or when they who have the *Power* have not the *Skill* that were requisite for such an Undertaking? How much more beneficial would it be for the improvement of *Husbandry* if either the *Husbandmen* understood *Hesiod*, *Virgil*, *Cato*, *Varro*, *Columella*, *Palladius*, *Pliny*, and the *Geoponicks*, or *Scholars*, who understood these Authors, would also examine the *Practice* of our modern *Husbandry*? The like may be said

concerning the other Discourses of the Antients, their Books of *Architecture*, of *Mechanicks*, of *Hawking*, *Hunting*, and *Fishing*, of cures of *Beasts*, nay even of *Cookery*. The *usefulness* of their *Inventions* in these concerns of Human Life are in a great measure lost for want of this conjunction of *Knowledge* and *Practice*. They who read and understand them are generally such as are incapable of benefitting by them in *Practice*; and they who might receive benefit by them are, on the other side, as incapable of reading and understanding them. They neither can consult them in the *Originals*, nor have *Translations* which might supersede the trouble of learning and consulting them in their *Original Tongues*. They who understand the words must needs be much disabled for understanding the things by not understanding the terms that answer them in our modern *Practice*. And it very much hinders the improvement of that kind of Knowledge that none are skilled in both the *antient* and *modern* Notions, which would be requisite for supplying the *Inventions* of each, and superstrutting on

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on them both. Thus where *modern Inventions* have failed they might be supplied by the *Antients*, and in other things the *Antients* might be supplied by our *modern Inventions*.

III.

And as other instances, so particularly this of *History*, is much more fitted for the use of an *active* than a *studious* Life, and therefore much more useful for *Gentlemen* than *Scholars*. The peculiar Employment of a *Gentleman*, who would be eminently serviceable to his Country in that Station, should be to accomplish himself in *Politicks*, and the Art of *War*: but both of them are very alien from the Profession of him who aims at *Learning* in general. Our *Gentlemen* are concerned in the *Legislative* Power, as they may be Candidates for the *House of Commons*, to be sure in the *Execution* of our *Laws* as *Sheriffs* and *Justices of Peace*, and such other *Offices* for which they are capacited by their *Quality*, though we suppose them not to exceed that *lower Rank* whom we properly call *Gentlemen*. If their Station be *higher*, they will be then more obliged to accomplish themselves in those parts of *Know-*

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ledge which are requisite for discharging it. So also it concerns *Gentlemen* to be skilled in *Military Affairs*. Others indeed are intrusted with the *executive Parts*; but *Commands* and *Offices* that require *Skill* are not committed but to *Men* of better *extraction*. But it is the principal Design of *Judicious Historians* to accomplish their Readers in both these *Qualifications*. They generally choose to give us the *Histories* of *Commonwealths* rather than of particular *Persons*, and where they give us *Lives*, they are generally of those who have been most *active* in publick Concerns. They describe the *Laws* and *Customs* of *Commonwealths*. They make their Observations on the *Causes* of their rise and decay, on the *Humours* of their *Demagogues* and their *Generals*, on their domestick *Factions* and open *Adversaries*, on all those *Things* and *Persons* more particularly, that influenced either their *Civil*, or their *Military*, *Counsels*. And even in particular *Actions* the *artificial* *Historians* are also very particular in describing the *Situation* of the *Place* as far as it might contribute to the *Event*, the *Arms* and

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and warlike *Engines*, the extemporary *Arts* and *Stratagems*, the way of *Embattelling*, the successful *Fore sights* on the one side, and the fatal *Over sights* on the other, all very much conducing to the accomplishment, not of the *Speculative*, but the *Practical*, Reader, that is of such a one as for the future should be engaged in *Civil*, or *Military*, Affairs. And wherever they take occasion to make Remarks on the *Rewards* of *Virtue*, and the *Punishments* of *Vice*, yet even they are also such as are of more than *private* Concernment. Rarely, if ever, do *Histories* take notice of the *Theoretical*, or *Oeconomical*, but the *Political*, *Virtues*. So *useless* must the greatest part, and the most judicious, of *Historians* be for those who know nothing of the present Affairs of Mankind beyond their *Studies*, or their *Families*.

Time was indeed when Men of Knowledge laid themselves out on the Practice of those things wherein their Knowledge might be useful. Perhaps there never was a more useful Discipline of this kind (that was purely humane) than that of the *Pythagoræans*. A Discipline

IV.

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cipline purposely contrived, not only to make Men *Scholars*, but useful *Citizens* and serviceable to their *Country* in all Capacities. They studied *Nature*, and cultivated *Mathematicks* and *Morals* and *Religion*, and inured themselves to *Solitude* and *Silence* and *Contemplation*. But not, as their Off-spring the *Monks*, with a Design to rest here, but to qualify themselves with *Gravity* and *Prudence* and calmed *Passions*, and a great and *Heroick Generosity* gained by *Contemplation*, for practicing whatever might be necessary for the Service of the *Commonwealth* they lived in. To this end served their Skill in managing *humane Nature*, perhaps not inferior to that of any since, not even of *Ignatius Loyola* himself. To this their Arts of *Education* with a more particular Design on the *Morals*, than the *Notions*, of their *Disciples*. To this end their *Discipline* of living in *Communities*, of their *Musick*, their *Dances*, their *Five years Silence*, their Veneration of their *Master* and the *Mystical* part of his Instructions, purposely designed to possess them with a great reverence for *Legislators* and *Laws*. This was the reason

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reason that so many of them set up for *Legislators*, as *Charondas* and *Zaleucus*, and others in the little *Republicks* of *Magna Græcia*. And when *Lysis* being banished thence set up at *Thebes*, it was to him that the *Thebans* were beholden for their more accomplished Men *Pelopidas* and *Epaminondas*, Persons not only skilled in the *notions* and *practice* of *Philosophy*; but in all *Civil* *Virtues* equal to the greatest that ever *Greece* could boast of; in *Politicks* and *Justice*, in *Valour* and *Conduct*, in all that might adorn a *Statesman* or a *Souldier*. And *Philip* of *Macedon* was beholden to his *Theban* Education among the *Pythagoreans* for all that made him so great and admired a Prince, for all his *own* *Conquests*, and for all that he contributed to the greater *Successes* of his *Son*, who received from him a well *disciplined* *Army*, that is indeed for laying the *Foundation* of the *Macedonian* *Monarchy*. Nor are there wanting great *Examples* of compleat *Commonwealths-men* out of the *Schools* of other *Philosophers*. Such was *Pericles* out of the *School* of *Anaxagoras*, out of the *School* of *Socrates*,
Alcibiades

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Alcibiades and *Xenophon*, in whom 'tis difficult to resolve wherein he excelled, as a *Statesman*, as a *General*, or as a *Philosopher*, not to mention that *Socrates* himself in defence of his Country performed the Office of a courageous *Souldier*. *Dion* also had his Education under *Plato*, who, besides his *Metaphysical* Speculations, has written largely concerning *Laws* and the Idea of a *Commonwealth*. So *Aristotle* had the forming of the great *Alexander*. So far was *Learning*, in those times, from emasculating the Spirits of the greatest *Heroes*, or from unfitting them for the greatest Undertakings. Not now to mention the earlier Instances of the *Mythological* times of *Linus* the Tutor of *Hercules*, and *Phœnix* of *Achilles*.

- V. Thus it was at first, when all free-born *Citizens* were not only qualified, but obliged to undertake the *Honours* and *Employments* of their Countries. Then it was not permitted to any to sequester themselves from *Action*, and wholly to employ themselves on *Speculation*. Afterwards, by degrees, as the *usefulness* of new *Inventions* approved themselves to those who had the
Manage-

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Management of publick Affairs; so Men were permitted to lay themselves out upon them, and to be excused from the Wars and publick Counsels. Then Men were at *Liberty* to serve their Country in *active* Employments no farther than as they found themselves prompted thereunto by their natural Inclinations, or by the *subserviency* of those *Studies* to which they had been addicted. And though many parts of *Learning*, particularly this we are speaking of, of *History*, be peculiarly useful in an *active* Life; yet a sedentary *studious* course of Life, where it is too much indulged in our younger Years, does so naturally break that vigor of mind which is requisite for *Action*, that *studious* Persons, how well soever they were *qualified* for *Action*, yet found themselves more inclined to *quietness*, where they were at *liberty* to choose it, and were not spurred on to *Action* by a vehement desire of *Glory* and natural *Ambition*. Besides this natural *heaviness* of a *studious* Life, afterwards *Opinions* were brought in which still increased the Indisposition of *Learned* Men to *Action*. Such were a *Contempt*

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tempt of those *Riches*, and *Honours*, and *Temporal* Enjoyments, which are generally the *Designs* of an *Active* Life. Such the many *rivallings* and difficulties of *attaining* or *possessing* those things which, as they are *desired* by *all*, so can be *possessed* only by a *few*. Such the *easiness* of contenting *Nature*, and the *impossibility* of gratifying *Fancy* and *Ambition*. Such the *disrelish* of wordly Enjoyments, which so naturally follows a sequestred *studious* Life, and the greater *delight* and *pleasure* of *Contemplation* to Persons inured and habituated to intense *Thinking*. Hence came those Disputes concerning the preferibleness of *Contemplation* to *Practice*? and whether it became a *Wise-man*, that is, an *adept Philosopher*, to intermeddle in the Affairs of the *Commonwealth*? so controverted by *Seneca*, *Plutarch*, and *Maximus Tyrius*. And when these *Opinions* obtained, we then rarely find that any *studious* Persons ever laid himself out on the Service of the *Commonwealth*. These Disputes, I confess, concerned only *Philosophers*. Yet *Students*, in other Faculties also, were averse to *Business*. Nor was *Archimedes*

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medes perswaded to employ his Skill in *Mechanicks* for fortifying his native City *Syracuse* without some importunity of *Hiero*, though one would think *Mechanicks* should have been a Study wherein *Speculation* separated from *Practice* should have been the least delightful of any. But much more did this averfeness to *Action* encrease, when, besides their being excused from Employments in the *Commonwealth*, there were also other *Employments* found out for them more suitable to a *sedentary* Genius. Especially since the usefulness of *Studies* to *Action* has been so little understood, that *studious* Persons have been thought the most unfit of all for *Politicks*, or *Military* Enterprises. This is the *Case*, and these are also the *Opinions*, concerning *Students* in our present Age.

When therefore *Students* withdrew themselves from *Action*, or, by their being too much addicted to their *Studies*, made themselves unfit for it; the only way remaining to have skilful Persons employed in *publick* Affairs, was for the Men of *Action* to inform themselves accurately in all those parts
of

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of *Learning* which were necessary for their Employments, and this not only at the *second* hand, but from the very *Originals*. Thus it was among the *Antients*. Their greatest *Princes* and *Generals* and *Statesmen* did not think it besides their Profession to study the *Examples* of their Forefathers, to study *Architecture* and *Fortification*, to study the *Politicks* of the *Nations* with whom they were treating, and the *natural History* of the *Country* where they were to fight, to study particularly the *Histories* of the most flourishing *Commonwealths*, whether they were famous for *War* or *Policy*, and especially to observe what particular it was, in their *Constitution*, that gave them the *advantage* above their neighbouring *Adversaries*, and what *defects* either in their *Constitution*, or their *Counsels*, contributed to their particular *Calamities*. It was their *Skill* in these things that enabled them to see the *defects* of their own *Government*, and to *supply* them from the *Precedents* of other *Governments* that were *not* so *deficient*. It was this that enabled them to spy the defects in the *Constitution* of their
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coæval *Commonwealths*, and in the conduct of their coæval *Generals*, and the Advantages resulting thereupon were they that greatened their *own* Citizens and humbled their *Adversaries*. It was this that taught them that cheapest sort of Wisdom, to learn *Caution* to themselves from the *Sufferings* of others, and to *foresee* Evils rather than to *redress* them. It was their knowledge in *Architecture* that enabled them to build *old Engines* and to invent *new* ones as they had occasion, and to *secure* them not only from *accidents* but the *contrary* Inventions of *Adversaries*. Not to mention the Inventions of *Demetrius* at the Siege of *Rhodes* from which he got the Name of *Poliorcetes*, the *extemporary* Invention of *Cæsar* of a *wooden Bridge* over the *Rhine*, perhaps exceeds all the *extemporary* Inventions of our *modern Generals*. It was their Skill in *Mechanicks* that taught them several ways of making their *Enemies* Arms unserviceable, and improving their *own*. It was this that taught the use of new *invented* Arms as they had occasion. It was their Skill in *Nature* by which they invented their *Fire-*
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works, which contributed so frequently to very great Events. It were endless to recount the many instances of extraordinary Actions that have been influenced by that Skill of *antient Generals* in several parts of *Learning* which our *modern Generals* do too universally neglect. *Lucullus* is a great Example how much a *General* may be accomplished by *Studies*, of whom *Cicero* assures us that, whereas he departed from *Rome* an *ignorant Souldier*, yet, by the *conversation* and *reading* of his Journey, he came into *Asia* a very expert and accomplished *General*. So also in our later times the Lord *Mountjoy* a *studious Bookish Man* made a quicker dispatch of the War with *Tyrone*, than either *Sir John Norris*, or the *Earl of Essex*, Persons who had spent their whole Lives in *Action*.

- VII. But, will many say, why may not *Princes* and *Generals* supply their own defects in this kind by the more accurate Inventions of *Students* who have more leisure to examine things more thoroughly, and to judg more sedately, than they who are diverted by a hurry of *Action* before they can give them-

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themselves that *Information* which were requisite for *judging*, or that liberty and *respite* of thought which were requisite for *judging accurately*? I know very well that most of our modern Improvements of the Art of *War*, those especially of the *French* in *Sieges*, are rather the products of *Speculation*, than of *Action* and *Experience*. Seldom, if ever, do we hear of any of them invented by the Generals *themselves* upon the *occasions* of using them, which yet undoubtedly would be the most likely *Seasons* for *success*. The first Opportunities are generally more *surprising* to the *Enemy*, and find them least *provided* against them. And the first *Surprizals* are generally of most fatal *Consequence*, when they despair of finding any *expedient* against them on that short *respite* which is allowed them in the very season of *Action*. The *Fire-ship* in 1588. against the *Spanish Armada* was far more *formidable* than now that all Parties are provided with *them*, and *Remedies* against them. And the new *French* Improvements of *Bombs* lose every day much of the *terroure* they brought with them to

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Genoa and Algiers. On this account the *extemporary* Inventions of a General must needs be more terrible to an *Enemy* than the *sedate* Thoughts of an *Artificer*. No Enemy can possibly be warned of what lies *hid* in the General's *Breast* till they find and feel the effects of it, before they can think of any *Remedy* against it. *Artists* may give warning, may fall away to the *Enemy*, may pretend many *excuses* to a General who has not skill to judge whether his *Excuses* be *likely*, or treacherously designed. And all these Hazards must needs break the Measures of him who depends on them. How much better must it be that a General understand those things himself that may secure him from such Disappointments? Nor is the matter so difficult, as many may think for the same Person to inform himself accurately in the *Theory* and *Practice* of Subjects of this nature. So far this is from being true, that, in Persons otherwise of equal natural Abilities, there is a certain quickness of Apprehension that is acquired, and improved, by *Action*, which makes the lesser time, they can spare

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spare for reading, more profitable to them, than the much larger proportions of sedentary Bookish Persons. To be sure this will hold especially in such *Knowledge* as is *Practical*, and where the *Action* it self contributes to the Improvement of the *Knowledge*. That very *Prudence*, which is the natural result of *Experience*, will enable such a Person to avoid needless *Circuits* in acquiring *Knowledge*, which Speculators are very liable to, and will with-
all cultivate his *Judgment* for improving the same *Knowledge* to better *Purposes* than can be expected from them who are altogether unacquainted with the *Practice* of it. Such a Person will more easily foresee what parts of *Knowledge* are perfectly *useless* in *Practice*, which will extremely shorten his Work when by this means he prevents the trouble of acquainting himself with those things, which do oftentimes devour great proportions of the *time* of professed Students. Such a one will, even in those *parts* of *Knowledge* which are indeed *useful*, make Observations more profitable, and more immediately subservient to his purpose. An Artificer

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may indeed better understand the *Mechanism*, but a General must needs better understand his own *Design* and *Purpose* in using an *Engine*, from whence the Artist himself ought to take his Measures, if he will contrive it *usefully*. But all things must be much better managed, when these two parts are not separated, but the General himself is also the *Artist* and *Contriver* of his own Instruments. Thus it was with those famous *Generals* whose Conquests are so generally celebrated by our most *antient* Historians.

VIII. But why may not our *modern Histories* suffice for accomplishing *Gentlemen*, which are generally written in *Tongues* more intelligible by *Gentlemen*? The rather so, because it is not with the *Antient*, but the *Modern* Inventions and Improvements, that they have to deal, in both Capacities, whether as *Statesmen* or as *Souldiers*. It is the *modern Art of War* they have to deal with in their Adversary *Generals*, and the *modern Politicks* in their Rival *States* and neighbouring *Princes*. I do not deny but that, on this very account it very much concerns *Generals* to

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to be versed in our *modern* Histories. But it will not therefore follow that they can conveniently indulge themselves in a *neglect* of the *Antients*. Modern *Stratagems* and modern *Politicks* in rival States and Generals are indeed requisite to be known because they are most in view, and will therefore require a particular *Caution*, and particular *Expedients* for avoiding them. But they are not to be taken for *Standards* either of *Politicks* or *Military* Affairs. The *Antients* laid out their very great Abilities, with the greatest Application imaginable, on the Improvement of their *Laws* and their *Country*, and had more Opportunities for *Changes*, even for the *better*, in their first *Establishments*, and the frequent *Revolutions* that befel them before they came to a *Settlement*. We improve only on the *Inventions* of those Barbarous Nations which overran the *Roman* Empire upon the decay of those *Politicks* and *Military* Skill that greatedened and preserved the *Romans* as long as they observed them. So far we are from *superstructing*, as is thought, on the *Inventions* of the *Antients* themselves.

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selves. For as the *Romans* were decayed when they were overcome, and that *decay* contributed very much to the Barbarians Success; so the *Greek Commonwealths* were decayed and ruined long before. Thus it comes to pass that the principal Excellencies of both the *Greek* and *Roman* Constitutions are so far from being ingredient in our *modern Discipline*, as that indeed they are not capable of being now retrieved otherwise than by antient *Monuments*. Thus it also comes to pass that the *modern Inventions* are far from recompensing the loss of the more excellent Contrivances of the Antients, these being the rude Thoughts of uncultivated *Barbarians*, those being the result of the most sedate Meditations of the greatest and most polished Wits in the World.

- IX. Nor let any one impute what I say on this occasion to a blind or superstitious Veneration of their *Age*, but rather to a just and impartial Value of their *deserts*. To give an Induction of all Particulars wherein the Antient *Politicks* and *Military Discipline* excelled those of *later Ages* would be a Subject

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Subject too copious for my present Design. *Polybius* himself admires the *Romans*, though himself no *Roman*, and gives them the preference before all other Nations he knew of, though he was acquainted with the most accomplished Nations of his times, being himself a *Greek*, and withall a Member of the most flourishing Commonwealth in *Greece* it self, at that time, that of the *Achæans*. So likely their very Constitution was to make them, what they afterwards came to be, the Princes of the World. And where can we find, in all Antiquity, a more competent Judge than *Polybius*, who was himself so great, both a *Statesman*, and a *Souldier*, himself a *General*, and the Son of a *General*, and Tutor to two of the most famous Generals of his Age, *Fabius Gallicanus* and *Scipio Æmilianus* ? At present I shall only select some more manifest Instances wherein the *Antient* Discipline excelled that of our *modern* Ages. They generally had *military Education* from the beginning ; our Souldiers now rarely understand any thing of their Profession till they are to Practice it. Their freeborn Citizens were

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were all, upon occasion, *Souldiers*, whereas *Souldiers now* make but a very small proportion of our *modern* Commonwealths. They then very rarely armed their *Slaves* or their *Liberti*, or any of those who had been educated in a *servile* and *ungenerous* way of Living; our common *Souldiers now* are generally of the *meanest* of the People, such as are *driven* upon that Profession, not out of *choice*, but *necessity*, and from whom there can be therefore very little reason to expect any thing brave and *generous*. They then had *Great* and *Heroical* Notions of dying for their Countries, of preserving the Lives of their Fellow *Citizens*, of contributing to the *publick Good* without any other prospect than the *conscience* and *glory* of doing it; far otherwise is the prospect of our *modern* *Souldiers* who seldom look further than the mercenary Considerations of their pay. This made great *Generals then* contented with the Satisfaction of having saved their Country; this made them then *return* to their Plows as contentedly as they came *from* them; this filled the *Exchequers* with *Riches* sufficient for their

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their great Designs, when Conquerors thought themselves abundantly rewarded with the *Reputation* of having greatened and enriched their *Commonwealths*, themselves neither desiring, nor needing, superfluities for maintaining their own frugal way of Living. The *Souldiers Office* then was no Employment for *Life*, but they had all of them their *other* ways of Living, which kept them from disingenuous Arts of prolonging the *Miseries* of Mankind by *War*, and from dishonourable *Shifts* in time of *Peace*. The *Hereditary Honours* of *Families* then were from the honourable *Actions*, or the honourable *Employments* of their *Ancestors*; now many other ways are usual for greatening Families besides publick merit, many of them mean, many of them also *vitious* and *dishonourable*. Then their *Generals* being *annual*, both stocked the *Commonwealth* with a *plenty* of *Generals*, and obliged the *Generals* themselves to *Expedition*, lest otherwise *Succeffors* might rob them of the *Glory* of their imperfect Designs, not now to mention the *rivalling* it occasioned among the *Generals*

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nerals themselves, which of them all should most adorn their *Countries*, and make their Memories most famous in the annual *Fasti*; now States are furnished with *fewer* Generals, and those Generals are more at liberty to *imbezel* the publick Revenue by needless *Delays*, and little unworthy Arts of keeping themselves necessary. Their very being *inured* to military Discipline gave them very great Advantages above our *modern* Souldiers. Their *frugal* way of Living ordinarily enabled them to endure the Fatigues and Difficulties of *Sieges* with loss of fewer Men than are usually lost by our more *luxurious* way of Living in our late Campaigns. It was *exercise* that enabled them to bear such a *Load* of *Arms* and *Provisions* which our *late* delicate Souldiers could hardly endure, though they had not, at the same time, any Enemy to fight with, which yet must needs give them great Advantages against less provided Enemies. *Armour* and *Shields* must needs be *still* serviceable to those who were *inured* to them, in all *close* Fightings for breaking the *Bodies* of naked Adversaries.

And

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And it is wonderful what things they did by their Spades, a part of War wherein they far exceeded what our modern Souldiers would think performable. By these it was that *Cæsar* besieged the *Armies* of *Petreibus* and *Afranius* in the *Field*, and made them yield without being able to fight a Battle for it. By these he made the like Attempt on *Pompey* at *Dyrrachium*, though *Pompey* then had double his Numbers, and in all likelihood had succeeded, if he had any other General to deal with, less than *Pompey*. By these they were able to continue Sieges against *Armies* as strong as their own. So *Cæsar* did in his admirable Siege of *Alesia*, and *Hannibal*, with all the terror of his great Name, was not able to force the *Roman Consuls* to quit the Siege of *Capua*, though favoured at the same time by a *Sally* of the besieged. So strongly fortified were the *Roman* Entrenchments.

It is too large a Task to insist on the many particulars that might be instanced wherein the *Antient*, exceeded our *modern*, Discipline. I only add two things more that may have relation

X.

Mr. Dodwell's Invitation, &c.

relation to to our *present* Actions that disturb the Peace of *Christendom*. They did not *then* receive all their publick Dues, as *now*, in *Money*, but in the several *Species* wherein their Tributaries were employed, and laid them up in conveniently situated *Magazines*. This was both an *ease* to the *Tenents* who were by this means freed from their sollicitousness for the uncertainty of *Markets*; and was withall very *beneficial* to the *Publick*. By this means they had their *Magazines* stored at *easier Rates* than *now*, to be sure much easier than when they had immediate occasion for *using* the *Commodities* themselves. It now frequently *breaks* their measures when they cannot have them, and they must either allow *undisciplinedness* in their *Souldiers*, if they have not *Money* to pay for them, and by that means lose the *hearts* of the *Countries* where the *War* is; or imbezel greater proportions of the publick *Stock* for a *lesser* proportion of *Provisions*, and by that means exercises more of the *patience* of the *Subjects* by whose *Contributions* the *War* is to be maintained; and they must lose a
greater

Mr. Dodwell's Invitation, &c.

greater proportion of their *time* in getting their Provisions which would be spent more profitably in *Action*, not now to add that such *publick Magazines*, provided for the Souldiers, have oftentimes relieved the *People* themselves, in cases of *Barrenness*, or other *unforeseen Providences*. This very manifestly gives the King of *France* an Advantage above all the *Confederates*, that by his *Providence* in securing *Magazines*, he less depends on *Accidents*, and gains usually *thrice* as much time for his *Campaigns* as they have, two parts of which, *before* their coming into the *Field*, and *after* their leaving it, he acts without any *Army* to oppose him. Besides this, the *Antients* did not as the *Confederates* do now, spend all their time in *Sieges*, and those of Places situated in the *Frontiers*; but the great *Conquerors* marched into the *Enemies Territories* towards the *Capital Enemy*, whom they endeavoured to fight as soon as their *own Army* was in a *Condition* to give them battle. Nor did they undertake any *Siege* but when the *Enemy avoided* fighting, to oblige him to it; or where the *Enemy inclosed* himself

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himself in a Town; or on some place, or some occasion, of more considerable importance, than ordinary, to the whole War. Many inconveniencies the *Confederates* suffer by confining themselves to the modern Method of Sieges for Methods sake. This way of managing the War is naturally more expensive of *Treasure* and *Time* and *Blood* than *Field Battles*, one single *Siege* oftentimes consuming more of all of these than a *Battle*. And yet the event of a prosperous *Battle* usually wins more *Country* and *Cities* than many *Sieges*. Thus it was that *Æmilius Paulus* gained so many *Cities* in so few days. *Perseus*, and his Capital Army, being defeated, the *Cities* in course surrendered freely of themselves. Besides the failing of success in a *Siege* is of worse consequence than the being defeated in a *Battle*, where the whole Army is not broken. It ruins the Reputation of a victorious Army to be stopped by an unexpected Resistance of an inconsiderable Place; it breaks the Spirits of the *Souldiers*, and animates the *Enemy* more than a casual Advantage of an equal force. King Charles the First found

1 *Mr. Dodwell's Invitation, &c.*

found this true to his cost in the Siege of *Glocester*. Besides a War in the *Frontiers* can expect no assistance of a Country continually *harassed*, and must wholly depend on a continual expectation of *fresh* Supplies, and does withall put the Enemy to no hazard in his *main* concerns. But the carrying the War into the *Enemies Country* maintains the War at the *Enemies Charges* and must partake necessarily of the *Assistance* of a Country that has not been *wasted*, and which the *Enemy* is obliged in *interest*, not to waste, because the *consequential* Damage may be greater to himself than can be recompensed by any prospect of *present* Advantage. The very *being* in an *Enemies Country* will necessarily oblige *Souldiers* to a stricter observance of *Caution* and *Discipline*, and must make them more desperate when they have no hopes of *returning* without *Victory*. The *Aggressor* is naturally *animated*, and the *Party invaded* are naturally *discouraged*, by the very consideration of their being *invaded*. The rather so because indeed the *hazards* are very unequal. If the *Invader* be over-

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come, the Enemy can expect no further Advantage than what he gains in the *Field*, when he is far from the *Country* of the *Invader*. But if the *Invader* be *successful*, the consequence may be very fatal from an Army *present* among them to reap the utmost *fruits* of his *Victory*, and it may be expected that all will yield to him, that either are *afraid* of him, or discontented with their *present Government*. How far these Consequences may reach in an *invasive War* on *France*, I will not take upon me to determine. It would at least put that King to some *hazard* of his whole *Government*, which this way of War is never likely to do, which is confined to the *Frontiers*. But this is sufficient to let *Gentlemen* see how much they may improve themselves for *Action* by *Reading*, and particularly by their being conversant in *Antient History*. All that I wish further is, that they may *hearken* to the *Advice*, and that our *Countries* may reap the benefit of it.

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THE
PREFACE
TO THE
READER.

THE Great Number both of Greek and Latin Historians, which have, within the course of a few Tears, been most accurately and elegantly turn'd into English, by Persons of great Learning, and of, perhaps, as flourishing Styles, as any Age has produced; may justly seem to claim a Piece of the same Nature; with that I here present the Reader with; which, though it has been attempted by several in Latin, has not, to my knowledge, been done by any one Pen in English.

And indeed, till that great number of excellent Versions had made way for it,

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it would have been of no use ; for those who could have then read the Authors, are here mentioned ; would not have needed a Translation of this ; and the rest would only have been Tantalized by it ; and a mighty thirst have been raised without any possibility of satisfying it, in any tolerable degree.

But now that so many of these excellent Historians have been taught so rarely well to speak our Language, which is now too become so copious, elegant and smooth, that it is capable of expressing all the Treasures and Beauties, and almost all the Idioms and Varieties of those too Rich and Valued Languages ; What greater service can be done to our English Nobility and Gentry, than to shew them how to Marshal these Authors into their proper places in Ranks and Files, to extend or enlarge the History of any Age or People, as any Man's Leisure or Curiosity leads or invites him ?

And as to those Historians which have not yet been published in our Language, the very representing them here, with all their beauties and imperfections, may perhaps work upon some of our Great Men, and invite them to give encouragement

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ment to Learned Men to Translate them too ; till our Language become as Rich in Books, as it is in Words, and polite Expressions ; and as this will encrease at once their Knowledge and Delight, so it will contribute to their Glories too ; not only in this Age and Nation, but in following Times and Neighbour Countries, who will value our Tongue according to the number of those Excellent Pieces they find in it. At least I am persuaded, nothing else has perpetuated to this day the Greek and Latin Tongues : now no Nation speaks either of them, but the great variety of Excellent Books, which were Originally written in or Translated into those two Tongues. And I am confident the French Tongue is at this day as much esteem'd for the sake of their delicate Versions, as for any of their Original Pieces.

But I must not expect this will please all. There is a sort of morose Gentlemen in the World, who, having at the price of many a sore Lashment, possess'd themselves of the Greek and Latin Tongues, would now very fain Monopolize all the Learning in them : and except the Gentry and Nobility will run through all

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those difficulties and miseries they have done, though very much against their wills many times; as having been driven, or dragged up into the Capitol, by a sort of Men, who were as terrible to them, as the Triumphant Roman Generals were to the poor Chain'd Captives, which follow'd their Chariots, to a certain and inevitable death.

But however, being now as I said in possession, they are very much displeased to see their pretious Treasures made cheap, and exposed to the Eyes of all that can read English. And whoever contributes to this invasion of their Privileges (as they think them) is sure to be branded as an Enemy to Learning and Learned Men, and a Betrayer of the Muses and Graces, and a Thousand fine things, to the scorn of the Vulgar. And some of them are wonderfully afraid, that so soon as ever all the good Books are Translated (which I dare assure them will not be in their times) then there will be no farther use of, or esteem for the Learned Tongues, and so consequently all Learning will perish out of the World.

*But this is a mere Fancy; for when
all*

To the Reader.

all is done that can, Men of extraordinary Industry and Cūriosity, will be desirous to see these Authors in their Originals, and will be as little satisfied with the English Translations of the Roman Authors, as they are with the Latin of the Greek Authors, which have not been the less, but the more read (for being Translated into Latin) even in their proper Language.

And, in the interim, Men of less Industry, or Leisure, who could never have reaped any Advantage from them in the Learned Tongues, will, by the means of these Versions, be improved; and as they become wiser and better, the Affairs of our Country, (which are for the most part managed by such Men) will become more happy and prosperous to our great and lasting Good.

And accordingly there hath ever been some Men, who have been so far from valuing themselves, upon the Reputation of having many Languages, that they have generously and industriously put into the Languages of their own Countries, whatever they found excellent and usefull in any other. And by this means was the Græcian Library rais'd out of the Phœ-
c 4 *nician,*

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nician, Assyrian and Egyptian, and the Roman out of the Græcian; and some of our modern Scholars of these latter Ages, have, in the same manner, enriched their several Countries with the Spoils of Rome and Athens; but none more than the French, who, ever since the Reign of Francis the First (who was a great Encourager of Learning and Learned Men) have employed some or others of their best Pens to go through with this laborious, and (as one styles it) inglorious Drudgery; till they have by degrees attain'd to so great a perfection in it, that they have equal'd, or perhaps sometimes excell'd their Originals, to their great glory.

Having premis'd this short Apology for Versions in general, I come in the next place to that Piece I here present the Reader with, which I take to be the best, in its kind, that ever was yet Printed; because the Author has not only furnished the Reader with an exact Series and Method of Reading all the Greek and Latin Historians, whether Civil or Ecclesiastical, in their proper order and places (which has, in part, been done by Vossius, Lipsius, and some others)

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others) but has also taken a great deal of pains to invite the Reader to peruse them too.

First, By giving short, but very beautiful Schemes, or Planes of all their several Works; which is the most winning way of engaging a Reader to undertake that Task; such Planes being a kind of Pictures, or Landjckapes, to shew the Reader what pleasing Objects he may expect to meet with, if he have the courage to proceed. And if the Reader please but to peruse the Eighth Section of the First Part, where he gives an Account of Herodotus his History; he will then be able to judge for himself, without taking my word for it.

Secondly, By informing his Reader where every History begins, and where it ends; which has been done by few others, and by no body with more exactness. This too is a great Invitation to a Reader, to know, in what Age of the World he is, and how far his Author will conduct him, before he reads one word in him.

Thirdly, He has acquainted his Reader with how much remains now extant, and how much is lost of any History, which hath not come down perfect and intire
to

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to us, as very few of the more Ancient have done.

Fourthly, He has told us, when each Historian Wrote, or Lived; of what Country and Interest he was; which are things of great use, as to the advancing, or abating the Credit of any Writer.

Fifthly, He has represented the Styles, Characters, Virtues and Vices of each Historian, which are notices of the greatest use and advantage to a Reader that is possible, and of the greatest pleasure and delight.

Lastly, He has not given us his own Thoughts in all these only, but has taken the pains to search out and transcribe the very Words and Censures of the more ancient and latter Criticks of greatest Fame and Reputation, which was a Work of great labour and difficulty.

So that upon the whole matter, I am very much tempted to alter his Title, and to call this Piece, The History of the Greek and Latin Historians. For so the first part of it does well deserve to be call'd.

*The Addition in the middle of the First Part, concerning the Historians of particular Nations and Places, is a thing
of*

To the Reader.

of great Use and Learning, though not equal to the exact Care and Diligence of this Author, as any Man that shall please to compare them together will soon find; which I suppose was owing rather to the Author's great desire to be short, than his want of industry or ability. In the Latin Copy there is only the two first Letters of his Name, N. H. but I have been History of Oxford, lib. 2. p. 98. informed by a Person of great worth, who knew him, that his Name was Nicholas Horseman, and therefore I have put it so, that his Memory may be preserved to Posterity.

The Author of this Piece has not only taken great care and pains to direct and encourage his Reader to that noble and useful Study of History, by the best Method that ever was proposed in his First Part: but he hath also in the Second and Third Parts, taken an equal pains to fit and direct him how to reap the utmost Advantage from his Readings, both as to himself and to others. Which two Parts, as he has handled them, are not less useful, or delightful than the First; but they being both very short, the Reader may much better satisfy himself by a perusal of the whole, or of the Contents only
of

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of the Chapters than be here troubled with a long Discourse of mine upon them.

As this Piece was thus drawn with a mighty care and labour, so it hath accordingly been valued in the World; for besides the first Impression of it, which preceded this latter Twelve years, as he tells us in his preliminary Oration; this has been Printed ever since the year 1637, three times; and if I be not misinformed, four times; and yet now it is a scarce Book.

Nor is this any great wonder, if we consider, that besides the usefulness of the Subject, the great Learning, Candor, Modesty and Industry of the Author, he spent almost two whole years in improving this small Discourse, after a whole Impression of it had been sold off. For his preliminary Oration was made the 17th. day of October, 1635. and his Epistle Dedicatory to the University of Oxford, bears date the first of July, 1637.

*I should have been much pleased, if I could have given the Reader the Life of this Great Man, but that I cannot do it, having never been written by any Man, to my knowledge; and he being utterly
unknown*

To the Reader.

unknown to me, any otherwise than by this his Learned Work, which I have had a great esteem for ever since I first read it; which made me the willingest to run through the labour of Translating it, which was no very easy Task; and also of adding some things to it, as necessity required.

In the History of the University of Oxford, p. lib. 2. p. 98. and in other places, I find this short Account given of him.

Degory Wheare was born at Jacobstow in the County of Cornwall. He was first entered into Broad-gate Hall, and as a Member thereof took the Degrees in Arts, afterwards he was Elected Probationer Fellow of Exeter College in the year 1602. and was that year Examiner of the Lads, being then a Master of Arts. About six years after, desiring to Travel, he took his leave of the College; and (spending some time beyond the Seas) returned into England with the Lord Chandois; and lived with him in great Esteem: that Lord dying, he came with his Wife to Oxford, and took some Chambers in Gloucester Hall, which were not then employed for want
of

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of Students. There he was not long before he became acquainted with one Mr. Thomas Allen ; By whose Recommendation, the famous Mr. Camden (designing then to settle a Reader of History in that University) chose him the first Reader.

To this purpose this great Man gave to the University of Oxford, out of the Manor of Bexley, in the County of Kent, One hundred and forty Pounds per Annum. And after a certain term of years the Rents of that whole Manor ; which when it comes , it will be worth about Four hundred Pounds a year. The Charter of this noble Grant bears date the Fifth of March, 1621. The 17th. of May, 1622, this Donation was published in the Convocation-House of that University. And the 16th. of October of the same year, our Learned Author was declared Reader by the Founder. And Brian Twyne, a very Learned Man, was declared his Successor, if he survived him, being then a Batchelor of Divinity ; but he died before Mr. Wheare.

It was a great Honour to him to be chosen by so great a Man as Mr. Camden,
and

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and preferred before Brian Twyne. And he soon made it appear, that he well deserved the Honour that was done him, in a very ingenuous Oration which he made in Latin in the Schools, when he entered upon his Lectureship; which is Printed in the end of this Piece: in which he complains much, That his long disuse of the Latin Tongue, during his Sixteen years absence from the University, had rendered him unable, or at least very unapt to Discourse, or Write that Language: But though his Modesty extorted this Complaint from him, the Reader will scarce find it in this Oration.

In the year 1625, he first published this Piece in Latin, which he reviewed and enlarged in the years 1635, and 1636; and Reprinted again in the year 1637.

He was admitted Principal of Gloucester-Hall in the same University the fourth of April 1626, where he continued till the day of his death, which was the first of August 1647, and he was buried in the Chapel of Exeter College. So many years he managed this place; whereas his Successor, Mr. Robert Waring,
was

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was chosen the second of August of that year, and turn'd out for his Loyalty the 14th. of September 1648, by the Parliamentary Visitors.

Besides this Piece, he writ in the year 1623, a Funeral Oration, containing an Historical Account of the Life and Death of Mr. Camden; and a Dedication of the Statue of that Great Man, in the History Schools there. Also a Collection of Gratulatory Epistles: Which three last Pieces were Printed together at Oxford, in the year 1628. The Character given him by the Author of the said History of Oxford is this; Vir fuit Urbanus, Doctus & Pius; He was a Pleasant, Learned and Pious Man. To which give me leave to add, That he was a Man of great Industry and Modesty, as the Reader will see when he comes to read his Piece.

Nor is his Gratitude to the great Camden less visible, both in his Oration which he made, when he entered upon the Reader's place; and also in the two others which were made and published after the Death of his Benefactor.

Though it was his great calamity to live in times of Trouble and Confusion, yet

To the Reader.

yet God was pleased to let him depart in peace before the execrable Murther of his Sovereign, and before the Rebels had purged that University of whatever was Loyal and Constant. For though the Parliament had attempted this the June before he died, yet they could not then effect their ill Designs.

As to the Version, I have done the best I could to make it true and smooth, which was not so easie as at first I thought it would have been, by reason of the great number of Quotations out of other Authors; many of which are so very short and dark in their Expressions, that I could scarce, if at all, tell how to find English Words, that would represent their Notions truly. And besides this, it is uneasy for a Man to accommodate himself so suddenly to such a variety of Styles, as here occur in almost every Page; and therefore it is not improbable I may have committed many Errours and Mistakes.

I have also presumed, in some places, to make Additions too, when I thought it necessary, but then I have given the Reader notice of them; that he may know what is Added, and what is the Authors.

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In

The PREFACE, &c.

In the Former and this Present Edition I have left the Contents of the Chapters as I found them drawn by the Author, without Presuming to swell them with my own Additions, which had been easy, if this other Course had not seem'd more modest.

Edmund Bohun.

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A SHORT
REPRESENTATION
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Several Lectures.

The Enterance.

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nius

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Some Writers of particular Histories, that best deserve to be read, are enumerated. Guicciardine, Paulus Æmilius, Philippus Commynes, whose noble Elegies are remembred. Meteranus, Chromerus and Bembus.

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A Transition to the British Story. How the Reader should prepare himself for the Reading of it. In what Order he should go on. Camden's *Britannia* ; and Selden's *Analecta* are first to be Read ; and then George Lillies *Chronicon. The Compendium of the British History.*

S E C T. XXVIII.

Gulielmus Malmesburiensis, Sir Henry Savil's, and Camden's *Judgment of him.* Where
be

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he began and ended his History. Galfredus Monumethensis ; why to be omitted. The Centures of Neubrigensis, John of Witharnsted, Bales, and Jo. Twin, upon his History ; from all which Virunnius dissents. H. Huntingdonensis follows. Malmesburienfis and Hoveden him.

S E C T. XXIX.

The History of Aller Menivenfis is commended ; in what Order to be read with the former ; as also Eadmerus, Matheus Parisiensis, Baronius his Judgment of him. Thomas Walsingham his History. The Actions of King Stephen, by an unknown Pen. The Life of Edw. II. by Sir Thomas de la Moor, is to be taken in due time.

S E C T. XXX.

Walsingham's Hypodigma Neustria , or History of Normandy, and the other Writers not to be neglected ; and amongst them Odoricus Vitalis of Principal note. Polidore Virgil has writ the History from Henry the IV. to Richard the III. concerning whom, the Censure of the most noble Sir H. Savil is observable. Richard the III. was written by Sir Tho. Moor, Kt. and Lord Chancellor of England. Henry the VII. by the Earl of St. Albans. Henry the VIII, Edward the VI, Queen Mary, by Francis Godwin Bishop of Landaff, by way of Annals. As also that of Queen Elizabeth by William Camden.

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S E C T. XXXI.

Though we have no intire body of our History in Latin, written according to the dignity of the subject; yet, in English, John Speed has writ an excellent Theatre of the British Empire, to be, in the first place, consemplated by the Youth of this Nation, and especially of those who design to travel.

The Addition concerning the Histories of Particular Nations.

A R T I C L E I.

The Design and Order of this Appendix. In what Order we should proceed in the Particular Histories. The principal Historians of the several Nations are to be selected; and the Historians of the latter times compared with the more antient.

A R T I C L E II.

The Historians of the Germans, and of all the People, from the Alpes to the Baltick Sea, and from the Rhine to the Vistula; to which the History of the Goths, Vandals, Huns, Heruls, Switzers, Longobards, Polonians, Muscovites, Danes and Swedes are to be added.

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ARTICLE III.

The Austrian Historians.

ARTICLE IV.

The Historians of the Huns and Hungarians.

ARTICLE V.

The Historians of the Goths, Danes, Sclavonians and Swedes.

ARTICLE VI.

The Historians of the Longobards.

ARTICLE VII.

The Historians of the Borussians and Poles.

ARTICLE VIII.

The Historians of the Bohemians, Switzars and Saxons.

ARTICLE IX.

The Historians of Celts, or Galls and French, under which Name we include all which are enclosed by the Rhine, Pyrenæan Hills, the Alpes, and the Ocean.

ARTICLE X.

The Historians of the Netherlands, Dutch and Flandrians.

ARTICLE XI.

The Spanish Historians.

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ARTICLE XII.

The Historians of the Turks and Arabians, who heretofore had the Dominions of Syria, Persia, Africa and Spain, and were commonly call'd Saracens.

ARTICLE XIII.

The Historians of Æthiopia, India, almost all Africa, and of the New World, or America.

ARTICLE XIV.

The Historians of some great Cities.

S E C T. XXXII.

A Transition to the Church History. Who is best prepared to read it. Two intervals of time chiefly to be regarded. The History of the first is contain'd in the Holy Bible. And with them Josephus his Antiquities to be read. The Judgment of Learned Men concerning Josephus. The pretended Hegesippus not totally to be rejected. In what sense useful and commendable. Sulpitius Severus his Sacred Story is deservedly recommended here to the Reader.

S E C T. XXXIII.

*The History of the second Period (or of the Christian Church) is, in the first place, to be drawn from the Evangelists, and other Authors of the New Testament, who saw the Cradle of
the*

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the Church: But then of those that saw her Infancy with their eyes, there is scarce any Writers extant: some Books indeed are abroad in the World, which are said to be written by Men that lived in those days; in which are described the Sufferings of the first Martyrs, but are esteemed Counterfeits by Learned Men, because they are deformed with Fables. Baronius confesseth, that some of the latter Writers were guilty of this Fault. And the same complaint is made by Lodovicus Vives, and Melchior Canus, and some of the Antients. Therefore the Ecclesiastical History is to be read with care. And yet too much incredulity is to be avoided. How we should be disposed in the Reading the Church History; the first and most antient to be preferred before the latter.

S E C T. XXXIV.

At length, in the Third Century, the Church beginning to flourish, its History did so too, Eusebius Pamphili, the Prince of all Church Historians. He equalled or imitated Xenophon in his Books of the Life of Constantine. Many of his Books are lost. His Authority vindicated. How far the History of Eusebius comes. Of Ruffinus, Scaliger's Opinion of him. The Tripartite Story. The Reading of Eusebius his Panegyrick recommended.

S E C T. XXXV.

Socrates, in what time he lived; from whence and how far he brought his History. Of Theodoret;

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odore; what is contained in his Books. The Censure of Photius upon him. Sozomenus Salaminius. He continues the History in Nine Books, to the year of Christ 423. A Place of St. Gregory against Sozomen considered, and answered. Sozomen's Candor. The Testimony of Euagrius concerning him. Euagrius follows, and continues the Tripartite History to the year of Christ 597. Theophilactus Simocatus continues it on to the year 601.

S E C T. XXXVI.

In the Seventh Century, and two or three more which follow, there is very few that have written the Church History well. An Ocean of Legends of the Saints, of Miracles and Wonders. Times of swelling Words and Ignorance.

S E C T. XXXVII.

Nicephorus Constantinopolitanus may succeed Simocatus. Nicephorus Callistus full of Errors. Georgius Cedrenus. The Opinion of Scaliger and Vossius concerning him.

S E C T. XXXVIII.

The Third Tome of Zonaras commended to the Reader. The History continued to the year 1118. by Anna Comnena's Alexiada. The transcendent praise of that excellent Lady.

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S E C T. XXXIX.

Nicetas Achomiatus follows immediately after Zonaras. Why put here. Lipsius his Judgment of both of them. The Faith of Nicetas call'd into question. Johannes Cantacuzanus is here recommended to the Reader by Vossius. After the former follows Laonicus Chalcocondylas.

S E C T. XL.

Blondus Foroliviensis may supply the defect of the Eastern Writers, as to the Church History. And among others, Sigebertus Gemblacensis. The Opinion of Cardinal Beliarmino concerning him. Robertus Abbas continues Sigebertus to the year 1210. Chronicon Hirshaventse to the year 1370. and the omitted Passages of the last Chronicon are supplied, and continued to the last Age by others. The Cosmodromus of Combelinus Person, when to be read. The praise of it. In stead of the Cosmodromus may be read the Metropolis of Albertus Cranzius; in which are many things which are taken out of the Cosmodromus, from the times of Charles the Great, to the year 1504. Nauclerus also may be made use of instead of the other two; and that the Reader may avoid Repetitions, he may begin with the middle Generations, in the second Tome. Johannes Sleidanus hath written Ecclesiastick Commentaries, from the year 1517, to the year 1556. which are continued again by Caspar Lunderpius, to the year 1603.

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S E C T. XLI.

Venerable Bede and Utwardus are not in the mean time to be neglected, nor the Writers of the Lives of the Popes of Rome. Anastatius Bibliothecarius, and Barthol. Platina, their great Elgies. Onuphrius reviewed Platina, and continued him to the year 1566. Sigonius also, in his Histories, has interwoven the Affairs of the Church; and in this place are the Elgies of Sigonius and Onuphrius to be taken in.

S E C T. XLII.

The Magdeburgian Centuriators put forth a most useful Work of this nature. The judgment of the Reverend Bishop of Chichester upon it What is commendable in it. The foundation of it well laid. Whence the matter for the building was collected. An excuse for the defects.

S E C T. XLIII.

The most Learned and Reverend Bishop of Chichester proves, that the Centuriators have been obnoxious to many Errors. Cataubon yields as much; and yet that Reverend Bishop shews, that it is a most useful Work.

S E C T. XLIV.

Baronius his Annals equal to the Centuriators. A stupendous Work; Cataubon's Judgment

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ment of it: As also that of the said Reverend Bishop of Chichester. Why those Annals are to be read with great caution. Spondanus the Jesuit the Epitomizer of them.

S E C T. XLV.

The first Eight Magdeburgian Centuries reduced into a Compendium, by Lucas Osiander, not unprofitably. He leaps from the Eighth to the Sixteenth; the Affairs of which he discourseth more at large. To this Century belongs the History of the Council of Trent. The Encomiums of that History and its Author. Jac. Augustus Thuanus has inserted the Church Affairs into his Accurate History, from the year 1546, to the year 1608. and it is now continued to the year 1618.

Part the Second.

S E C T. I.

Young Men as they are not so well capacited for Moral Instructions, so neither are they to be esteemed the best qualified for the reading of History. What things are required to both: the end and scope of Reading. The different Opinions of the Learned Vossius and Keckerman about this question.

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S E C T. II.

Keckerman's Opinion defended. Tongues are scarce well Learned without Rules. There is a vast difference betwixt Learning Languages, and the Accounts of Actions. Moral Philosophy is as well required in a Reader as Writer of History. Ubertus Folietta, Febastianus Foxius, and Viperanus, do all seem to be of this Opinion. And the Learned Vossius himself affords strong Arguments for it.

S E C T. III.

Vossius his third Argument against Keckerman doth hardly seem to be strong. That a naked Relation of an Affair doth not satisfy a prudent Reader. Which is proved from Ludov. Vivis, Dion. Halicarnassæus, and Vossius himself. That the Reading the same Histories by a Child, and by a Man of Learning, is every different.

S E C T. IV.

The Argument Borrowed from Quintilian consider'd, and an Answer made to it.

S E C T. V.

The Opinion of Symon Grynæus on this Account Approved; and it is more largely shew'd who is a competent or well qualified Reader. It is at least requisite that the Reader have a taste

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of Moral Philosophy. And also of Chronology and Geography, which are the two Eyes of History. And some knowledge of other Arts is also necessary.

Part the Third.

SECT. I.

The last Head of what is to be handled proposed. The Council of Ludovicus Vivis concerning those things that are to be Noted in the Reading of Histories. The Custom of Augustus Cæsar in his Reading History. What things are found in Histories worth Noting, and of what Use they are.

SECT. II.

Two sorts of Excerpts, or Collections, Philologic and Philosophick; what Species are contain'd under each of them: how each of them are to be directed of, or ordered. What Advantage accrues thereby. Many have written the Forms of Common-place Books.

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S E C T. IV.

The manner of Excerpting illustrated by Examples. And first as to Philological Observations out of Vell. Paterculus. The Births and Deaths of Great Men to be observed. A threefold Elogie of Cato the Elder. His Death. A Disagreement concerning his Age. His harred against Carthage. The Building of Corinth; its duration, and an Age fatal to Great Cities. The Reasons of Ancient Surnames. The differences of the Roman Citizens. That critical Observations ought to be entered under the Philological. That Scipio may be call'd, not only a Favourer, but an Encreaser of Learning; against the Opinion of Lipsius in that point. His Praise. A twofold Leisure. What Dispungere signifies; and whence it is derived; and what things are said to be Expuncta. An Example out of Tacitus. Primores Civitates; What. That the Optimates were the best of the Nobility. Who were call'd Principes, Consules, Exconsules, Expratores, &c. The Distinction of the Senators into Patricians, Conscripti and Pedarii; whence they were so call'd.

S E C T. V.

What Method is to be observed in Philosophical Observations shewn out of Herodotus, Polybius, and other Historians. A twofold Use of Examples. Justus Lipsius, Jo. à chokier and R. Dallington our Countreyman have excellently

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shewn the Uses of Histories and Examples. An Instance or two of which is here given by us out of L. Florus, Justin and Herodotus. St. Augustine supposeth that the History of Romulus and Remus is true. What Use may be made of it. The Faith of Camillus and Fabricius, and the Axioms which spring from it. What the prodigious Preparations of Xerxes, and the Event of his Expedition may teach us, which is again confirm'd by the Example of the last Darius. By the Examples of Caligula, Nero and Valentinian, the Malignity of Self-love, Envy, and Spite, and Malice are shewn. Polybius frequently shews the Use of Histories.

S E C T. VI.

That Christians may receive useful Instructions from the Examples of the Heathens; and thereby improve themselves not only in Moral Virtues, but also in the Acts of Piety and a Holy Life. The same thing taught by St. Augustine, St. Hieronne, and others. The Precepts of such Imitations fulfilled by the Heathens, which St. Ambrose elegantly expressed.

S E C T. VII.

That the Ecclesiastical History affords more and better fruits, That the good Works of the Heathens were nothing but splendid Sins. The Ethnick History illustrates only the second Table of the Decalogue, but the Church-History the whole Law. In the Prophane History there is nothing

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nothing but counterfeit shapes of Vertues ; but in this the true Vertues are shewn. In the first there are many things that are pleasant and useful to be known ; but in the second there are more things which are necessary: Upon which the Discourse is concluded, with an Exhortation to a diligent Reading of the Church-History.

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ADVERTISEMENT.

I intend, if it please God to spare my Life, in a short time to publish a Second Part of the Method of Reading History, Enlarging those Times the Learned Wheare had passed Lightly over, and Continuing it down to our own, which shall be Printed in a distinct Volume,
that

*that those Gentlemen who have
this already may receive no Dam-
mage by the Improvements I
shall make; and this is the Rea-
son why I have added so very
little in this Edition.*

Edmund Bohun.

THE

T H E
METHOD and ORDER
O F
Reading Histories.

The *Antelogium* ; or, The Introductory Oration made by the Author the 17th. of October, 1635.

The Occasion of Repeating these Lectures and Examples. The Scope publick Advantage, yet not to be rashly Published. The excessive Confidence of the Scriblers of this Age Reprehended. Modesty recommended, by the Example of Pliny Secundus. The Antient Custom of Repeating before Publication very useful. How much desirable in this Age, most acceptable to Wise Men. Rather an Argument of Modesty than of Ostentation. A living Voice. In what Hearing

The Antelogium; or,

Hearing has the Advantage of Reading. The Definition of History. Its End, Division, and various sorts or Species.

IT is now about Ten years and some Months, if my Calculation deceive me not (most Honourable Academicks) since I made some Discourses in this very place, in the presence of a great Assembly, concerning the *Order and Method of Reading Histories*. Whereupon some of my then Hearers prevailed upon me by their importunity so far as to Publish from the Press, and bring into the Light, those Meditations, such as they were. Of late some of my Learned Friends, have solicited me with the same Vigour and irresistible Earnestness, that I would bring these Lectures the second time to the *Anvil*, and still insist, urge and inculcate these Reasons for it, that they may surmount my reluctance. The former Impression is many years since sold off, and yet most eagerly sought after by many, that therefore a new Edition would be very acceptable, and very useful too, to the younger Students without doubt. And there are some also of my present Hearers, whom I have heard wish, very passionately, that I would *read* again upon that Subject, and afterwards (if I thought fit) Communicate my *Lectures* to the Learned, and Publish them to the World. At length I yielded to the desires of both, as far as I
am

am Capable, though at the same time I cannot with the same facility satisfy my own private humour by it, and much less my Judgment. My design then is (with the favourable assistance of God,) to represent to you my Hearers, those former Meditations, with Additions and Amendments in some places, in my next *Lectures*: and that so carefully improved and Corrected, as none of you may justly retort upon me the Satyrists Proverb,

Occidit miseros crambe repetita Magistros. Juv. Sat. 7.

The oft repeated Crambe kills
the wretched Master ———

2. And yet whilst I well Consider you, what if I should onely repeat my former thoughts? for how few of you is there who now fill those Seats, who have either from my Mouth heard, or in Print read those former Discourses? it may be in truth none, or two or three at most, and even those amongst you, as I conjecture, who have ever heard of them are not much more Numerous. In short, I will grant they were heretofore Printed, so I may obtain that at some times, in some places, they were in some Esteem and read by some with some advantage, and not thought unworthy of a light Commendation: why then should I be blam'd for repeating and retouching the same Readings to my New Hearers, who
are

Ter.
Haut.
Lifeng.
Ap. in
Can.

are for the most part now to begin the Study of Histories? to these they will seem new, though onely renewed to others. Nor would I have you to think I enter upon a new and unheard attempt by doing thus, I have the Example of Good men on my side, by which I am encouraged so to do. It was an ancient and commendable Custome heretofore, which is still in use, that in the delivery of Arts besides the daily Lectures, the Tutors should repeat some things over again more Accurately, by which the minds of their Pupils being as it were invigorated, they might be the more incited to a diligent pursuit of their several professions. Thus in the days of our Fathers, Franciscus à Victoria had his reiterated Theological Lectures; Melchior Canus, his Scholar also had his, both Divines of great Note amongst the Roman Catholicks; and of later times Henningus Arnitaus, a famous Philosopher and Physitian, Published his repeated Politick Lectures, and many other learned men of different Professions have put out their repeated Lectures. But what need is there of so many Examples? when the thing is able to justify it self, and affords me a ready defence? for whatever does once please, if we conceive that there was any solid Cause for it, we may well hope the repetition of it will not be unacceptable. That which is Good is Gratefull the second and third time, was a Greek Proverb. And the Venetian tells us of a Good Poem,

Judicis

*Judicis argutum quæ non formidat acumen,
Hæc placuit semel, hæc decies repetita placebit.* Hor. de Arte Poet.

Which cannot fear the Criticks Eyes }
These please but once, but those surprise }
At the tenth reading o'er, him that is wise. }

3. But that which *Horace* promised would be the effects of an excellent Poem is too Great, and Glorious for me to aspire to, and even above my wishes. For I am not so like *Suffenus* the bad but conceited Poet, or so self affected, that I should ever think these my rude and unpolish'd *Lectures* worthy of so strange a Fate. My Design and Scope has indeed ever been to seek the good, and promote the advantage of my *Hearers*, and yet I have not only here in this Publick place, but every where sought carefully what might please you too, though to wise minds these two are inseperable, for it is but just and reasonable, that what does profit should please; and therefore whilst I consider these things seriously with my self, I see no cause to fear this my slight Work should be less gratefull or acceptable to my *Hearers*. Nor am I unwilling to comply with the desires of my Friends, (those I mean who as I said before desired these *Meditations* might be reprinted, as having saln into the hands of very few men,) and the rather because they so confidently aver, that it will be a very great Help to the Youth of the

Epist. 1. 7.
Ep. 17.

the University, and to all other lovers of History. Whose Judgments though I do not totally suspect, as bribed by their affections to me, yet I think seriously and frequently with my self, (with *Pliny Secundus* an excellent Writer,) *that it is a great thing to put a Discourse into the hands of Men, nor can I (saith he) persuade my self, that what a man desires should please all and always, ought not to be often reviewed and by many.* And for these causes, Gentlemen, I have not long since resolved diligently and accurately to revise those my former Meditations, and having so re-examin'd and enlarged them, then to recite them so improved to my Hearers, and yet not then Publish them to the Learned World, till they had been well approved by many and Learned men, who have great knowledge in History, as not wholly unworthy of the Light.

4. I think it is not unknown to many, and I have observed it too often my self; that too great a Self-love and Confidence, have insensibly stoln upon the Wits of this and former Ages. May I advise you (young men) to shun this, as the worst of Pests, let us banish it from us, and think meanly of our selves. Let us measure our selves and our Performances by our own *Foot* and *Standard*, and not believe any thing that is Great of our selves, beyond what we are truly Conscious of to our selves. *Modesty, Modesty* is it which becomes every Age, and leads

the Introductory Oration.

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leads all that follow her in the Streight and right *Path* to solid *Glory*, without it we are Hurl'd down *Precipices*, and instead of acquiring Honour become the Scorn of Men, and instead of a good Fame, we return laden with Ignominy and Contempt; but to return, have you ever read or heard that of the *Comedian*, He that can revere his own *Mimograph* mind, knows how to begin *Safely*, or as others read it, to attempt *Safely*? I doubt not but you have heard it: Believe this Speech which deserves Credit, and is an Admonition of the Greatest Value, especially in War, and yet not of more ute in the dangers of the Camp, than in the Hazards which attend the *Gown* and the *School*.

5. This was well understood by *Pliny*, whom I just now named, and therefore not trusting much to his own Judgment, he very often or rather always, desired the opinion and Council of others, when ever he Composed any thing which he intended to Publish, but hear him in his own words; Being to recite a small Oration which I intend to Publish, I call'd together some that I might fear them, but not many that I might know the truth; and in another place I omit (saith he) no sort of Emendation, for first I consider very diligently with my self what I have written, then I read it to two or three, then I deliver it to others to be Noted, and as to their Notes if I doubt, I consider of them with one or two more, and at last I recite it to many.

I love, yea I venerate (O thou *Polite Secundus*) this thy Cautious, modesty, thy prudent and wise distrust of thy own Ingenuity, how earnestly do I desire exactly to imitate thee, and I do with the greatest Confidence propose thee as an Example to others.

6. Nor do I only recommend to you (my *Hearers*,) his great Modesty and almost single Humility, but in the very first place I commend that Custom of *Reciting*. O very excellent Usage, and to be infinitely desired in this our Scribbling Age! Both the Learned and Unlearned Write on and on. And an Unrestrain'd Lust of Denouring and defiling Paper Reigns every where, and this is the cause why so many, feeble, dry, jejune, undigested, begun rather than finished Pieces, are so frequently thrust out into the World; O that therefore this Ancient Custom of reciting at least privately and to our Friends could be brought into use again! how useful would it be to restrain
Lip. Ep. 48. Cen. 2. ad the over hasty, and desolute Wits of some, and to direct others? How desirable and acceptable would it seem to wise men, to see the Writings of Learned men which were designed for the Press, submitted first to the Judgments and Senses of Wise and Good men. For you shall rarely find a man who is
Amb. Ep. 1. 6. Ep. 40. Ad Sabinum. not deceived by his own Writings, (they are the words of St. Ambrose,) they pass by him with many faults unperceived, and as deformed Children are yet dear to their own Parents, so undecent Discourses please their Writers.
 This

This Custome then without Question, of *Pliny* which I am now imitating, and not only idly Commending, would be very acceptable to all Wise men.

7. But it may be objected, this will look like Ostentation to many, and an Affectation of a little vain, empty Glory ambitiously Courted. I say it is nothing less, for it is rather Modesty, prudence, an humble esteem of a Man's self, and the avoiding boldness and boasting as detestable. For therefore does a man recite his Writings, or submit them to be read by others, that he may know their Judgments, and hear the truth concerning them, that if any thing has slip'd him he may amend it, if any thing be obscure, he may illustrate and clear it, if any thing is not true he may Correct it, according to the old Proverb, *Recitations produce Amendments*. Will you therefore while hear *Pliny* Discoursing at once the Causes and Advantages of Publick recitations in his Epistle to *Ariston*, lib. 5. Ep. 3. I follow (saith he) these reasons for reciting: First, He that recites reflects somewhat more sharply upon his own Writings, out of Reverence to his Hearers. Secondly, That he may determine what he doubts of by their Advice and Counsel; And though he is not inform'd what they think of him, yet he may observe it by their Countenances, their Eyes, their Nods, their Whispers or Murmurs, their Silence, which by Notices that are not obscure discover Judgment from affection, and so it may happen

The Antelodium; or,

if it be heeded, that I have changed some things upon the judgment of some who were present, who said nothing to me. You see (my Hearers) what were Pliny's causes for Reciting: and it is very apparent thereby, that there were many Advantages gain'd by it. Now if the Writers of our age would for the same reasons reduce it into use again, who could blame them for it? who could accuse them of an Ambitious vanity? what if M. Cato's cavillers should infest him? who will allow nothing to be well done or said by others, which they will not presume to dress over again? what if they will not fear to spend freely their Conjectures? and to guess as readily as injuriously at the meaning of another? Wise men will without concern suffer their malignant rash conjectures to run by them, and pleasantly acquiesce in the rewards of a good Conscience. And I will freely grant, that this usage has been taken up heretofore by some Ambitious Vain-glorious men, who made the Noise of the Rabble the End of their Actions, and courted the Popular breath, Hunting after the great but indiscreet Acclamations of the Little Folk; O Wisly! Euge! Well! Pleasantly! and such like silly Exclamations, by their Recitations. O silly, vain, foolish Fellows! O the miserable Slaves of Glory! I hope our times afford men of more Wit, and of more Generous minds, they know that it is the least part of a wise Man's care to Sail by the Card of Fame and Opinion.

the Introductory Oration.

II

Opinion. *A wise man* (saith a Noble Greek Author,) *neither Speaks nor Acts any thing for Repute only.* Our desire then is, that he that recites any thing, or commits it to another to be perused, should propose to himself a better End, and a more Noble Design; that is, that whatever he intends to publish for the Advancement of Learning, might by these means come forth the more Correct, polite and probable, for this was the end of the Great *Secundus*, *not that he might hear his Works Applauded while he recited them, but that they might then be Commended when they come to be read.* And yet (nor will I dissemble it,) the Reply of the Satyrist does not displease us;

*Non ego dum recito, si forte quid Aptius exit
Laudari metuum; nec enim mihi Cornea fibra est,
Sed recti finemque extremumque esse recuso
Euge tuum & Bellé.* Pers. Sa. I.

If whilst I read some things seem to excel
I fear not praise; but rather like it well;
I have no senseless callous heart, and yet
I cannot yield your Acclamations great
Enough to be the utmost bounding line
Of what is true, or my supreme design.

8. And now (*my Hearers*) as to what concerns my self, if I will Administer well the affairs of my own *Province*, if in it I seek to do the greatest good I can as I profess that is my greatest wish,) who is there amongst you, (if he be not a meer *Novice* and

utterly ignorant of these Studies,) who does not know that there lies upon me an indispensable obligation of reciting, and repeating some things over and over again, as the occasions of my Auditory require, which daily changeth ; and by new Successions and Vicissitudes is every day renewed ? Especially when *Heavens* come who have great need, or rather are under an absolute necessity of having the things I have now in hand taught them.

9. Some other may possibly object it is in vain to delay us with a Recitation, if at last you intend to publish these Discourses, which every Man may then read with more Attention in the Quietness of retirement : but I reply (as I have said before,) that I recite them that they may come out the more perfect and Correct : And I have also another Reason for it, and that of no less moment. The Rules of all Arts and Disciplines, as all grant, are more happily instill'd by the mouth of a *Teacher* than they are drawn out of Books : and why then should not we conceive the same may hold true concerning the Rules of Reading History ? I am sure this was the opinion of the often cited *Pliny*, for writing to his Nephew, thus he tells him, *You will say I have several not (less Elegant discourses which I can read ; sit may be so : But then you will never want an opportunity to read them, but you may for hearing ; besides as it is commonly said, the living Voice does most affect us, for though*

Lib. 2.

Ep. 3.

though what a Man reads he attends more Accu-
 rately to, yet those things we hear sink deeper,
 which the very Pronunciation, Countenance,
 Habit, and Carriage or Behaviour of the
 Speaker, Stamps and Prints upon our minds.
 And St. Hierome in an Epistle to Paulina,
 saith, The living Voice hath somewhat of a
 secret energy or power, and transfusing it self
 from the mouth of the Author penetrates the
 Ears of the Disciple with a stronger sound.
 And therefore Fabius Quintilianus, one of
 the greatest Masters of the Art of Rhetor-
 ick, gives this as a rule for the forming
 a good Orator. Let the Master (saith he) Lib. 1. c. 2.
 every day speak himself something, yea many
 things, which the Scholars may repeat after
 him amongst themselves; for though he may
 supply them with examples enough out of Books,
 yet that (as it is call'd) Living Voice affords
 more Nourishment, and above all others the
 Masters, for whom the Scholars, if they be
 rightly disposed, must needs have a great both
 Love and Reverence. Nor was the great
 Orator M. Tully of another opinion, for in
 his Perfect Orator he thus plainly delivers
 himself; Books (saith he) seem to want that
 spirit and Life which makes things seem grea-
 ter when they are spoken, than when the same
 things are only read, and from hence came Val. Max.
 that saying, in reading Demosthenes the great- Li. 8. c. 10.
 test thing is wanting, the Orator himself, be-
 ing read, and not heard, and with this that
 of Horace agrees where with great faceti-
 ousness and pleasantry he Ridicules the

Epicurean who had improved *Catius* in the
Kitchen Arts.

Lib. 2.

Sat. 4.

*Transcri-
bed from*

M. Creech

his Elegant

Version.

Learn'd *Catius* by the Gods I ask this Boon
Where e're you go, Sir, I must have it done,
Pray bring me to this Copious Spring of
Truth.

That I may hear it drop from his own mouth;
For though you talk, as if you understood
His Precepts well, and knew the rules for
Food,

Yet from your Lips I'm sure they can't be
known

So well as if I heard them from his own;

Besides to see the figure of the Man

Would please me much, pray shew me if
you can,

A Sweet with which 'blest you are almost
Cloy'd,

And do not value, cause so oft enjoy'd:

But eager I to unknown Fountains press,

To draw from thence the Rules of Hap-
piness.

10. Things standing thus (*my Hearers,*)
what hinderance remains that we may not
cheerfully prepare our selves for the designed
Work? which having thus bespoke your
affections, we will begin forthwith in the
next Lecture, and in the mean time lest
whilst we are to discourse concerning the
Order and Method of Reading Histories, we
should break the rules of *Method*, if our
younger Hearers (for whose sake this Task

is undertaken,) be not told what Histories we mean, we think it now worth our while to premise first the Definition, and then the Division of Histories, and then briefly to explain them, that by this means we may open a more clear passage to the bringing our designed Undertaking to its End. The Definition then which we formerly made, and which I will still stand by is this.

History is the Register and Explication of particular Affairs, undertaken to the end that the memory of them may be preserved, and so Universal may be the more evidently Confirm'd,

The Definition of History.

by which we may be instructed how to live Well and Happily. I say first then, that it is a Register and Explication, because we are to discourse of it as it may be read, so that Recording and Explaining are the Genus, for the Object or matter I put *particular Affairs*, that is publick or private Actions worthy of the memory of Men. I assign a manifold End, that the memory of particular Actions may be preserved, and also that out of Particulars, general Precepts may be deduced, and confirmed : and lastly, that by these we may be the more instructed how to live well and happily, for this was the reason why *M. Tully* styl'd History the *Mistress of Life*, and to this relate those excellent words of *Livy* in the Preface to his History. *This is the most Healthful and Profitable attendant of the knowledge of History, that you may Contemplate the instructions of variety of Examples united in one illustrious Monument,*
and

The Antelogium; or,

and from thence take out such things as are useful to thee, or to thy Country, and that thou mayst wisely consider that what has an ill beginning will have an ill end, and so avoid it.

II. According to this our Definition, we subjoyn our Divisions, which are not subtile and exquisite (for such would be of no use here,) but popular and common. I know that History has been divided both by the Ancients and some of the modern Writers into *Divine*, which treats of God and Divine things; *Natural*, which treats of Naturals and their causes, and *Humane History*, which relates the Actions of Man as living in Society; and our definition has respect only to the latter; and this again we subdivide into *Political* or Civil and Ecclesiastical History, and again both these into *General* and *Particular* Histories. The *Political* or Civil History is that which explains the Rise or beginning, Constitutions, Increases, Changes and Affairs of Empires, Common wealths and Cities. *Ecclesiastical* History is that which principally describes the Affairs of the Church, though at the same time the Transactions of Monarchs and Kingdoms are also inserted. *Universal* either Civil or Ecclesiastical History is that which contains the Actions of all, or at least many and those the most considerable People, Common-wealths or Churches, for many Ages; the *Particular* History is that which comprehends the affairs of any one

one People, City or Commonwealth, or of one particular Church. *This our Method is* *The Scope.* intended to describe the distinct and regular way of Reading all these in their due Order.

There is another division of History, which offers it self to our Consideration, and is especially worth the observation of Youths, which is taken from the Circumstances and Modes of Relating or Explaining things : as of Histories some are call'd *Chronicles*, which are those that chiefly take notice of the times in which Actions are done ; others are call'd *Lives*, which describe the Persons of particular Men, and their Actions and Manners ; others are call'd *Relations*, or Narratives, whose chief business is to relate faithfully and clearly the memorable Actions of particular Men, or any particular Affairs of Communities. As to the first of these heads, all Histories do or at least ought to note the times in which Actions happen, for every Relation is obscure, and like a Fable without the Addition of the time in which it falls, and yet all do not observe the same Intervals of time, nor keep the same Order in Relating, and this produces variety of *Chronicles*, from whence has sprung the various Denominations of *Annals*, *Fasts*, *Epemerides* or *Diaries*, (a) *Menologies*, (b) *Bimestrias*, (c) *Trimestrias*, (d) *Semestrias*, (e) *Decads* and (f) *Centuries*, of all which we have largely discoursed in our Preliminaries of History.

(a) Monthly Accounts, such as that lately began under the title of *the History of the Empire*. (c) Two months. (b) Three months. (d) Half a year. (e) Accounts of 10 years. (f) 100 years.

The

The Writers of that sort of History we call Chronicles, are, *Herodotus*, *Diodorus Siculus*, *Dionysius Halicarnassæus*, *Justinus*, *T. Livius*, *Sabellicus*, and the like. The Writers of *Lives*, as is said, propose to themselves the representation of the Persons of single Men, and (which is worth your reflection,) to this sort belong mixt Actions, Publick, Private, Domestick and Civil, &c. in this Classis are *Suetonius*, *Plutarch*, *Cor. Tacitus*, *Dion Cassius*, *Emilius Probus*, and others to be placed. The Writers of Relations or Narratives are Historians, who endeavour to give full and continued Accounts of memorable Transactions and Affairs, such as *Xenophon's* Expedition of *Cyrus*, *Salustius* his Conspiracy of *Catalin*, *Halicarnassæus* his *Embassies*, and the like. Concerning the reading of all which you shall be farther informed, with God's assistance, in the ensuing Discourse.

THE
METHOD and ORDER
OF
Reading Histories.

Part the First.

S E C T. I.

Three things are required to the profitable Reading History, whereupon the three parts of this Discourse are propounded.

THat the Reading of History may be attended with the most Advantageous Consequences, and afford the Student a good reward for his labour, three things are insignally necessary. First, That the Order he observe be *right* and Constant;

The Method and Order

Constant, that he be not confused, wandering, and desultory in his Reading. Secondly, That he have a clear and good Judgment, that he may with dexterity apprehend what he reads, and well discern what is to be selected. Thirdly, There ought to be employed a diligent and exact industry that gathering Stores of all sorts, they may be regularly disposed as it were in a Granary; we design therefore to divide this *dissertation* into three general Parts: the first of which shall contain the principal Authors which are to be read, and shall also shew the Order in which they are to be read; the second shall teach who is to be esteem'd a competent, well qualified reader of History; the third shall shew an excellent way of gathering the fruits of History, and explain the Order and Method of disposing them into Cells or Store-houses.

SECT.

S E C T. II.

What Series of Histories is to be observed, and how to be ordered ; the great Intervals of time to be observed ; an Epocha or Æra, what it is ; how many there is ; the Floods or Inundations, in what times they happened ; the Obscure and Fabulous Intervals or Periods of time, the Olympiads or Historical Interval.

AS to the first of these, such a Chain, Series or Succession of Authors is to be observed in reading, as may exactly imitate the Intervals of times, and the great and general Monarchies. The Intervals or Periods of times as they relate to History, and the memory of Affairs, as *Censorinus De Natali die Varro.* observes out of *Varro*, are three, the first from the beginning of Mankind to the first *Flood*, which, saith he, for the ignorance of the things that were done in it is called the obscure Period ; the second is from the first Flood to the first Olympiad, in which because many things are fabulously related, it is call'd the *Mythick* or fabulous Interval ; the third is from the first Olympiad to our times, by which he means the times of the *Cæsars*, which is call'd the *Historick Æra*, because the things which have been done in it are contained in true Histories. These great Intervals (as you will see,) are divided or distinguished by several *Epochas*. Now an *Epocha* is some illustrious beginning in

in time from whence we number the following times, and we observe two sorts of *Epochas*, the *Ecclesiastical* and the *Civil*; the first of these are used in the *Sacred Scriptures* and Church History, such as are these which follow, from the beginning of the World or the Creation, from the Inundation or Flood, from the building of the Tower of *Babel* or the Confusion of Tongues, from the going out of *Egypt*, and the like: these that follow are frequently read in *Profane Histories* or Heathen Authors, from the destruction of *Troy*, from the first *Olympiad*, from the Expedition of *Cyrus*, from the Passage of *Xerxes*, &c. So in this place of *Censorinus*, from the beginning of Mankind or the Creation of the *World* to the *Deluge*, and it is remarkable he styles it the *first* Flood, for History preserves the memory of three great Floods or Deluges. The first was the *Universal Deluge* in the time of the Patriarch *Noah*, of which *Moses* writes in the Holy Scriptures, which fell in the year of the *World*, 1656. The Second was that of *Ogyges* in *Achaia*, which destroyed almost all that Province, and because it happen'd in the time of *Ogyges*, (who was then the Founder and King of *Elusina*,) he gave Name to the time and place of it. According to *Orosius*, this fell in the year of the *World* 2185, in the days of the Patriarch *Jacob*. The third was the *Ducaleon* Inundation, from him so call'd, in whose time an Inundation (they are the words of *Orosius*,)

Orof. l. i.
c. 7.

Orosius,) of Waters consumed the greatest part Lib. 1. c. 9.
of the People of Thracia, very few escaping
by the refuge of the Mountains, and especially
in Mount Parnassus, about which Ducalson's
Kingdom lay, who entertaining them that fled to
him in Boats, preserved and fed them, upon
the two heads of Parnassus, upon which ac-
count he is call'd the repairer of Mankind;
this Deluge fell in the year of the World ^{Aug. de}
2437, in the time of Cecrops King of the ^{CD 1. 18.}
Athenians, and about 15 years before the ^{c. 10.}
going of the Children of Israel out of ^{Juden. 12.}
Egypt. I follow the Computation of Sea-
liger, which I desire the Reader would ob-
serve once for all.

2. That first Interval which to Varro
(though a most Learned Man) seem'd Ob-
scure, all Night, to us Christians is full of
Light, and by the Assistance of the Holy
Scriptures, more Bright than the Meridian
Sun, and we know it contains 1656 years,
the History of which we have delivered by
Moses in a most brief Compendium, in the
first six Chapters of Genesis; nor is there
any thing to be found concerning those
things that passed before the Deluge, in all
the Monuments of Learning that are extant,
or can be found, but only here.

3. The Second Interval
from the Deluge to the first
* Olympiad, (that is to the
first Exercise which every
fourth year was Celebrated
by the Grecians in honour of

* These Exercises were in-
stituted by Hercules, and
revived by Iphitus, A. M.
3174, and from this year
the Olympiads or Circle
of 4 years are numbred.

D

Jupiter

Jupiter Olympius, and falls in with the XXXIV or XXXV year of the Reign of *Uzziah* King of *Judah*, contains One thousand five hundred and eighteen years, that is from the year of the World 1656, to the year of the World 3174. And this is call'd by *Varro*, and not without just cause, the *Mythick* or fabulous Interval, because to it belong almost all the Arguments or Subjects of the Poetick Fables. For although there are some Relations extant in the Greek Poems and Historians, which are a little more antient than the first *Olympiad*, such as the *Trojan War*, the *Expedition of the Argonauts*, the Histories of *Perseus*, *OEdipus*, *Hercules*, *Theseus*, and some others, which for the most part are comprehended by *Ovid* in his * *Chronicle*; yet in truth, as *Africanus* saith, all is full of Confusion, and Disagreement, and wants the distinction of years, nor is there any thing worth the taking notice of, in all the *Grecian* Monuments, which happened in all that long interval, which passed betwixt the *Trojan War*, and the first *Olympiad* consisting of CCCC years, and much less is there any thing before the *Trojan War* worthy of Regard. Hence *Justin Martyr* in his Oration to the *Grecians* thus bespeaks them, You ought to know that nothing is Exactly written by the *Grecians* before the first *Olympiad*, and *Eusebius* in his *de præparatione Evangelii*, Chapter the 10th, Till the *Olympiads*, there is nothing of any Certainty written by the

* *Metamorphosis.*

the Grecians, but every thing is confused, nor before that time do they at all agree amongst themselves. Yet nevertheless, we Christians have a certain History of all this *Fabulous Interval*, and (in what relates to the Church) large enough, and very clear, written by *Moses*, and the *Prophets*, those Pen-men of the *Holy Ghost*, wherein many things are intermixt, concerning the Empires and Kingdoms of the Nations, and their Actions, by the Veracity of which those Accounts we met with in Prophane and Fabulous Writers are to be Examined.

4. To go on, the third Interval, (which *Varro* and *Censorinus* will allow to be the only, sole, Historical Period,) from the first *Olympiad*, to the times of *Censorinus*, (who writ about the year of our Lord 240, from the building of *Rome* 991, as he saith himself, *Chap. XXI*,) comprehends above 1040, to which belongs the whole Series of antient Prophane Story, which we have now Extant perfect, and distinguished by any certain Notation of times.

S E C T. III.

The Series and Succession of the Great Empires said to be fatal, it is proved there were Eminently four; that of the Medes and Persians asserted to but one Empire. Every one of them foretold by the Prophets; the Appellation Great Monarchies cavilled at in vain, by Bodinus, the Roman the biggest Empire.

NOW since the four Great Monarchies or Empires, which (as much as may be known,) are the Greatest, and Successively followed each other, that ever were amongst Men, do all fall in that period of times, which contains the Mythick and Historical Intervals, which in their times Reigned over the greatest part of the Earth, and under which the far greatest part of what is contain'd in History was transacted. May I propose the Order and Succession of these great Empires? *Emilius Sura* an unknown Person to me shall do it for me, who is by *Vellejus Paterculus*, *Lib. I. c. 6.* thus represented, *The Assyrians* (saith he,) *were the first of all Nations who attained a general Empire, then the Medes, and then the Persians, and then the Macedonians; after which Philippus and Antiochus, two Kings descended from the Macedonians, not long after the Ruin of Carthage, being Conquered, the great Empire or Monarchy, was transferr'd*

ferr'd to the People of Rome. This very Succession of the four Monarchies, seems asserted by *Arrianus Nicomedensis*, to be by a fatal Decree dispos'd in this Order; the Empire of Asia was (saith he) to be taken from the Persians by the Macedonians, as the Persians had before Ravish'd it from the Medes, and the Medes from the Assyrians, and the same order is observ'd by *Claudian* the Poet,

*Sic Medus ademit
 Assyrio, Medoq; tulit moderamina Perses;
 Subiecit Persen Macedo cessurus & ipse
 Romanis, Hac Auguris firmata Sibyllæ.*

*De Laud.
 Stilic. l. 3.*

So the Mede pluckt from off his Antient Throne
 Th' Assyrian Prince at first, but left his own
 At last to the fierce Persian, whose hard
 Fire

It was to leave a Grecian Prince his State.
 Proud Greece yields too to the Italic Swords
 Which Changes verifi'd Sibylla's Words.

Dionysius Halicarnassæus also in his Proem of the Roman Antiquities, observes the very self same Succession of the great Empires, where he compares them one with another, and does prefer the Roman Empire as very much above them all.

2. But here by the way let us observe, that though *Emilius Sura*, *Arrianus*, *Dionysius Halicarnassæus*, and very many other

Authors of Antiquity, do reckon the Empire of the *Medes* for one of the Monarchies distinct from the rest ; yet we are taught by the Scriptures ; that the Empire of the *Medes* and *Persians* was but one : Especially when they had taken the Empire from the *Assyrians*. And therefore there was but four illustrious and very great Monarchies, which are commonly observed to have been the irreconcilable Enemies of the Antient Church, which were represented to *Daniel* the Prophet, in a Vision by four Beasts ; to *Zechary*, by four Chariots, and to *Nabuchodonosor*, by a vast Image made up of four several sorts of Materials, as the Holy Scriptures testify : for so the antient Fathers, and most of the later Interpreters understand those Prophecies. Omitting then the Modern Expositors, three of the more Antient will be sufficient to prove, that heretofore for many Ages, it has been a received Opinion, that the four great Monarchies were designed by the said three Visions. First, *Isidorus Pelusiota*, *Lib. i. Ep. 218*, above Twelve hundred years since, interpreted the Vision of the four Beasts thus. *That Divine Person Daniel in the famous and celebrated Vision, compared the several Kingdoms of the Assyrians, Medes and Macedonians, as consisting of the same sort of Men, and each of them of a distinct Nation, to a several Beast, that is one of them to a Bear, another to a Lioness, another to a Libard. But the fourth Vision, that*

is the terrible Beast, (which brought with it a vast Amazement,) having Iron Teeth, and being arm'd with Nails of Bra's, devouring, grinding, and trampling under foot, not resembling any Animal, did perspicuously represent the Roman Empire, as being compact or made up of all the Nations and Tribes, and in its self furnished with all Strength and Glory: Nor did the Prophet think it fit to express that Principality by one Name, which was to extend the Yoke of its Power to all, and at the time of our Lord's Incarnation, was arriv'd at an infinite Empire. Thus far the Pelusiot of the four Beasts; and St. Hierome who was a little more antient than the Pelusiot applies the Vision of Zechary's four Chariots to the same purpose, In the first Chariot saith he were Red Horses, Sanguinary and Ploudy, and terrible as Babylonian Cruelty; in the second Chariot were Black Horses, representing the Empire of the Medes and Persians; in the third Chariot were White Horses, These were the Macedonians, under a King of which Race the Victory of the Maccabees, of whom we read, was; in the fourth Chariot were Horses of divers Colours, of great Strength; for we know that of the Roman Kings, some were merciful to the Jews, as Cajus Cæsar, Augustus and Claudian, others were Persecutors and terrible, as Caligula, Nero, and Vespasian. Thus far St. Hierome of Zechary's Chariots. To conclude, the stupendous Coloss in the very Explication of Daniel, which

The Method and Order

appeared to Nabuchodonosor, signifies the IV Kingdoms. But the Blessed *Sulpitius* does Elegantly unfold and apply it, and affirms that the IV Monarchies we have mentioned, were foretold by it. According to the Interpretation of the Prophet, (saith he) Lib. 2. *The Image which was seen carries the Figure of the World, the Head of Gold was the Empire of the Chaldeans, for we have been informed that was the first and Richest; the Breast and Arms of Silver foretold the second Kingdom, for Cyrus Conquering the Chaldeans and Medes, transferr'd the Empire to the Persians; in the Belly of Brass was the third portended, and we see the prediction fulfilled; for Alexander the Great snatching the Empire from the Persians, brought it over to the Macedonians; by the Thighs and Legs of Iron the fourth, that is the Roman is understood; which was stronger than any of the Monarchies that went before it, but the Feet part Iron and part of Potter's Clay, foretell that this Kingdom shall be Divided, so as they shall never Unite, which is also come to pass.*

3. We have exprest this somewhat too much at large, which yet we could not decline the Fallacy of *John Bodinus* a very Learned Man, having Extorted it from us, who in his Book *de Methodo*, cap. 7. affirms, That the famous division of the Kingdoms of the old World into IV Monarchies, was built upon the Modern Authority, and insipid Conceit of some late Writers.

But

But from what has been said, it clearly appears to us on the contrary, that these IV great Empires were antiently observed and designed; of which two flourished successively in *Asia*, and are therefore call'd the *Asiatick*, and for the same reason the two others are call'd the *European*, which succeeded in *Europe*. *Vellejus* also, in the place I have cited above, seems to me to prove and confirm both these Names, and several Successions of the great Empires, In the following times (saith he) the Empire Lib. 1. c. 6. of *Asia* was translated from the *Assyrians*, who had held it a thousand and seven hundred years, to the *Medes*; but the truth is, it is not worth our while to contend any longer, about either the Names or the Distinctions of the *Monarchies*. In short then I say that it is most certainly true, and uncontestably known to all Antiquity, that the *Assyrians* and *Chaldeans* first, and after them the *Medes* and *Persians*, did heretofore Rule over so great a part of *Asia*, that they might well be call'd the Supreme Monarchs of the World (as it was then peopled,) and the same may be said of the *Grecians* in their times, and much more of the *Romans*, by whom if not the greatest, yet certainly the best part, not only of *Asia*, but also of *Europe* and *Africa* was Conquered, as Histories inform us, which made *Polybius* thus express himself, The *Romans* having forced not only some considerable Parts, but almost the whole inhabited World,

World, to submit to their Authority, and Empire, have raised their Greatness to such a prodigious height, that the present Age may very rationally extol their Happiness, but no succeeding Ages will ever be able to excel them.

S E C T. IV.

The Rise and Duration of the Assyrio-Chaldean Empire, and also of the Medio-Persian, then of the Grecian, and lastly the beginning of the Roman Empire before Julius Cæsar, how many years betwixt that and the times of Charles the Great, and from thence to Charles the Fifth.

BUT to go on, that first *Assyrio-Chaldean* Empire, (for so I am inclin'd to call it,) was begun by *Nimrod*, (who is by some others call'd *Belus*,) in the year of the World 1717 or thereabouts; it continued a very long time, that is, almost One thousand and seven hundred years, for this Empire lasted almost the whole time of *Censorinus* his second Interval, and after that too it ran out into the third (*the Historick*) Interval 238 years. It is true, as the Learned

*Can. Issa-
gog. lib. 3.
p. 315.*

Scaliger has observed, it was not always in the same State of Power and Greatness, but at times was broken and diminished. For in the beginning it was of a vast Extent, but afterwards the Nations that were sub-
ject

ject to it, made defections till it was torn into several Shreds or Parcels, the Kings of *Assyria* giving up themselves to Luxury, and thinking of nothing less than Arms and the preservation of their Kingdom; but notwithstanding, from the first Foundation of it to the taking of *Babylon* by *Cyrus*, when it was transferred to the *Medes* and *Persians*, there passed almost 1700 years. For though *Justinus*, and *Georgius Monachus* affirm, the *Assyrians* were Masters of the World but One thousand and three hundred years, the latter 1060 years, and *Diodorus Siculus* 1400 years, Yet I suppose they are to be understood of the time in which the Posterity of *Nimrod* or *Ninus* Reigned, who laid the Foundations of that Empire *A. M.* 1717, and particularly of *Sardanapalus*, (who according to *Vellejus*) was the last that Reigned of XXXIII Descents, in which till then the Son had succeeded his Father. But *Phul Belochus* and his Posterity first, and then *Merodach Bala-*
dan and his Progeny, followed the Family of *Ninus*, and kept up that Monarchy in the *Assyrian* Nation so *Baltazar*, who was the last of their Kings, and perished when *Babylon* was taken by *Cyrus*, for so *Funccius*, *Reinerus Reineccius*, *Vigimerius*, and others, do seem to collect out of Scripture. But *Josephus Scaliger*, *Dionys. Petavius*, *Jaco. Capellus*, and others, contend against this, and endeavour to prove out of *Berosus*, *Me-*
gasthenes and *Ptolemy*, that the Death of
Baltazar

Baltazar by the Treachery of his own Servants, whom he had enraged against him by his ill Nature, happened about Seventeen years before the taking of *Babylon* by *Cyrus*. So he being slain in the 55th Olympiad, one *Nabonidus* by Nation a *Mede*, (call'd by *Daniel Darius* the *Mede*,) by the common consent of the Conspirators succeeded him, and he by the chance of War, being overcome by *Cyrus* King of *Persia*, in the XVII year of his Reign, and *Babylon* taken, had his Life and the Government of *Carmania* given him, and so the Empire was translated to the *Persians*, in the second year of the 60 Olympiad, and *A. M.* 3412.

2. It is not therefore difficult from what has been said, to shew that the *Assyrio Chaldean Monarchy* from its first Rise to that Period we have given it, lasted almost 1700 years, which may also be confirm'd by what *Calisthenes* the Scholar of *Aristotle* is said to have related, for he following *Alexander the Great* in his *Asiatick Expedition*, upon the request of his Master after *Babylon* was taken, diligently enquired of those who were skilful in the *Babylonish Antiquities*, concerning their Astronomical Observations, the Successions of the Kings of that most antient *Monarchy*, and of the Number of their years, and whatever *Chaldean Antiquities*, or Astronomical Observations he could get, he sent them into *Greece*, which *Simplicius* somewhere avers contained 1903 years.

3. The

3. The Second Empire call'd the *Medio-Perfick*, is said to have lasted from the taking of *Babylon* by *Cyrus*, to the taking the same City by *Alexander the Macedonian*, (*Darius Codomanus* the tenth and last King of the *Persians*, being Conquered) not above 210 years, for *Alexander* entered *Babylon* in the III year of the 112 Olympiad, A. M. 3626.

4. The third Monarchy call'd the *Grecian*, and begun by *Alexander the Great* after the Conquest of *Darius*, is thought to have lasted to *Perseus*, the Son of *Philip the Second* King of *Macedonia*, who was overcome by *Paulus Emilius*, and his Kingdom reduced into a *Roman Province*, which space of time comprehends somewhat more than Two hundred and sixty years, for *Perseus* was overcome, taken, and led in Triumph to *Rome* by *Paulus Emilius*, in the year of the Building of *Rome* 586, A. M. 3782. and about that time it was that the *Roman* Empire attained that so much admired Greatness, which *Polybius* hath so much extoll'd in the former Section, which yet afterwards encreased, but from this time was esteem'd the IV Monarchy; for to this time that *Emilius Sura*, (whom we have cited from *Paterculus*,) in plain words refers the beginning of its Empire; Two Kings, *Perseus* and *Antiochus*, being overcome, the Empire of the World (saith he) was translated to the Romans, which *Polybius* also avers Lib. 3. almost in the same words, the Romans 159. 160. having

having Conquered the Kingdom of Macedonia, brought the World under their Dominion, yea as the same Polybius acquaints us the Nations submitted in great Numbers to them, and made them the Arbitrators of Peace

Lib. 2. c. 7. and War betwixt themselves, which *Florus* also confirms, for from henceforth (saith he) the Kings of the World, and the Captains, People, and Nations, sought Protection from this City. And again *Polybius*; Now it was

Lib. 3. p. 160. confess'd by all, necessity extorting from them this Declaration, that the Romans must for the future be obeyed, and their Commands submitted to. To conclude, *Daniel* the Prophet states here the beginning of the IVth Monarchy, if the Learned *Melancthon* thinks right, whose words are these, When

Chron. l. 3. p. 146. *Daniel* names, and depaints, the IVth Monarchy, he does not begin it only from *Julius Cæsar* and *Augustus*, but includes the time in which the City of Rome was possess'd of the Empire of the World, even before their Civil Wars began. And therefore if from hence we compute the time of its duration, there is to the time of *Julius Cæsar* 118 years, from thence to *Constantine the Great* 356 years, from thence to *Augustulus*, who was forced by *Odacrus* King of the *Heruli* to resign the Empire, are above 170 years, and from thence to *Charles the Great* 325 years; so that from the Conquest of *Macedonia* to *Charles the Great* are 978 years, and from thence to *Charles the Fifth* are 720 years, so that from the Overthrow of *Perseus*,

Perseus, to the Reign of *Charles the Fifth*
there is in all 1688 years.

S E C T. V.

*Why these Four were call'd by way of Eminence
the Monarchies.*

I Am not Ignorant that many other Dynasties, Kingdoms, Empires and Commonwealths, here and there flourished in the World, during the times of the three first *Monarchies*, but especially in the Ages of the first and second, as for Example that of the *Egyptians*, *Cicyonians*, *Spartans* and *Athiopians*, and others, frequent mention of which is made in ancient Historians; and we read that some of them had some times vast Dominions, as *Sesostris* King of *Egypt*.

Venit ad occasum mundique extrema Sesostris Luc. l. 10.
Et Pharios currus Regnum cervicibus egit.

Who saw the Western Shoars, the bound of things,
And drove his Char'ots o'er the Necks of Kings.

As *Lucan* sings, and *Justin* saith *Vexoris* L. 15.
King of *Egypt*, extended his Empire to
Pontus; *Strabo* saith too that *Tearchon* the
Athiopian

L.6.c.29. *Ethiopian* led an Army into Europe; and *Pliny* writes that the *Ethiopians* were great and powerful, to the times of the *Trojan Wars*, and the Reign of *Memnon*, yet that the said IV *Monarchies* did much excel all these, is too well known to need any proof, for it is to be observed, that we do not call these the IV great *Monarchies*, as if they included all other Regions and Nations, but because they were Masters of a great part of the World, and had so much power, that they could easily Curb and give Laws to all other Princes; For therefore did God erect *Monarchies* in the World, that Men might be Governed, by Laws, Justice, and a good Discipline, as *Melancthon* observes.

Chron.I.1.
p.10.

S E C T. VI.

How the Reading of History is to be begun, good Epitomes not to be Condemn'd. Synopsis of Histories, Chronologers, some other Compendiums commended by Name. What Authors are principally to be consulted, as to Universal History. Rawleigh one of the best, but the History of the Bible is the most Ancient, and first of all to be Read.

Wherefore if any Man desires to run over with Advantage the History of these Monarchies or Empires, and in them

them the History of the World; I would advise him to begin with some short *Compendium*, Chronology, or Synopsis, before he enter that vast Ocean, because he may by that means learn at once the series of times and Ages, the Successions of Empires, and the greatest changes which have happened amongst Mankind, and so he may if he please, draw in his mind an Exemplar or Idea of the whole body of the Universal History, which he may contemplate with ease as it were at once, and this too was the advice of *Lodovicus Vivis*. At Lib. 5. de first (saith he,) choice is to be made of some trad. Di-Author who begins with the remotest times, scip. and brings down from thence, the chiefest heads of History in a constant thread to or near our times, for although in truth it cannot be denied that *Compendiums* have some times done much mischief in the World, and proved the ruin of some of the best ancient Authors, yet we will not therefore despise those *Epitomes* which are made with Franken. reasonable Abbreviations, if they render the Lib. 1. list. way to an improvement plain and easie. H.

For as Infants being led by the hand learn at first to go, so I would by all means persuade young men to begin the Study of History with *Epitomes* and short Histories, till the Foundations being well laid; in process of time they may approach, and try the very Fountains with good advantage. It will be therefore useful to begin with *Beurerus* his *Synopsis*, (the latter Edition

tions of this Book in Latin have been Printed with the Names of all the Principal Historians added at the end of every Section, and it were very much to be wished that an English Version might be made by a good Pen with those Quotations and the Addition of such as have been since Published) or

Steidanus.

Ep ad

Han. Meibomium.

Steidan's Compendium of the IV great Monarchies, which is written (as *Reineccius* expresseth himself concerning it) in an Elegant, Polite, manly Style, and which may well be thought to be of the number of those Books, which are attended with a long Liv'd Genius; or, if he please, *Melancthon's Chronicle* which (as one *Stephanus tellius*,) *whoever has not tasted must be a mere Block*, it being the most Learned and Elegant Epitome of the History of almost the whole World. There are other Books of equal worth which may as justly be recommended to the Reader. As first, *Reinerus Reineccius* his *Syntagma* of those Families, which in the Monarchies have had the Government. A laborious, exquisite work, by which the Reader being led as it were by the hand into the pleasant Fields of History, shall perform his Journey with much the greater Ease, Pleasure and Happiness. I think also that *Jacobus Capellus*, his *Sacred and Exotick History*, adapted with great diligence to the order of times, (he being a Man of much Learning,) is by no means to be deprived of its deserved Commendation, it being worthy to be read seriously in the very first beginning

ning of the Study of History, and which I wish he had brought down to our times, for it ends with the Birth of *Augustus*, A. V. *Petavius*. C. 696. But *Dionysius Petavius* a Jesuit, This is translated into English. has lately writ an excellent piece of the same Nature, which he hath styl'd *Temporum Rationarium*, in which the Sacred and Prophane History of all times, from the Creation of the World, to the year of Christ 1632, is shortly brought down, and confirm'd with Chronological Proofs. Amongst the more famous Chronologers, if the Reader desires to perfect himself in Chronology, (which will be of Vast Advantage to him,) besides *Capellus* and *Petavius*, both which I rank in that order, he may read *Funccius*, *Buntingus*, *Helvicus* *Funccius*. or *Sebus Calvinus*, who in a late Edition *Buntingus*. of his *Chronology*, has made use of so great an industry that he has not omitted any thing, by which the true time of Histories *Helvicus*. may be exquisitely known. But then if after these Chronologers, he is pleased to dwell a little longer on the *Universal History*, and to enlarge his prospect, *JUSTIN* *Justinus*. may be read, who is thought to have flourished under the *Antonines*, about the year of Christ 140. Nor is there any one amongst the Latins, who has more Politely and Elegantly contracted the History of so many Empires, for he Comprehends the Actions of almost all Nations, from *Ninus* to *Augustus*. Then may *Herodotus*, *Diodorus Siculus*, and *Polybius* follow, of all which we shall have

Sir Walter
Rawleigh

V. Epist.
ded. lib. de
Ar. Hist.

occasion to speak more hereafter, and after these some of the Modern Writers may be read, amongst which, Sir *Walter Rawleigh* our Country-man deserves the first place, a Man of great Fame, and for his great both Valour and Prudence worthy of a better Fate. He has built up an Universal History, from the Creation of the World to the fall of the *Macedonian*, or III Monarchy out of the most approved Authors, which is written in English, with very great Judgment, in a perspicuous Method, and an Elegant and Masculine style, and the incomparable *Gerardus Joanded. lib. de nes Vossius*, some years since began an Universal History, of all the foregoing Ages and Nations, I heartily wish (my *Heaters*) that I may once see that Noble work and enjoy it with you! for what can be expected from so great a Treasure of Antiquity and History, but what is most Excellent, and above the reach of the Wits, not only of this, but of many of the better Ages? But however, let the History of the *Bible* lead the way which is incontestably not only the most ancient, but the truest of all Histories, and to this tends the grave reprehension of *Carulus Sigonius*, of the common way of instituting or entering upon the Study of Antiquity. In laying the Foundations of the knowledge of Ancient times and things, as also in the beginning of almost all other Studies, I know not how we are carried away with the impetuous torrent of

of an ill Custom, and generally commit a very great Errour, by beginning with those Monuments in which the Acute Grecians, who were totally ignorant of the truth, have comprehended their Traditions of the false Gods, and the fictitious Actions of their feigned Heroes, which we can neither make any good use of, nor improve our selves thereby in the least in Piety; when, if there were any Sense that I may not say Prudence in us, we ought rather to begin with what is contain'd in the Holy Writings of the Hebrews, for if we search for the Origine of things, we can begin no higher than the Creation of the World, and the Formation of Man, which is there treated of; if we seek Truth, there is no where so much of it as here, where it is proclaimed by the mouth of the Living God; if we seek grave things, what is more magnificent than these illustrious Monuments, in which the holy Commands of God, the saving Promises, the certain Oracles, and other helps to our Salvation are comprehended? From whence can we derive more Excellent Examples of Vertue, or sharper detestations of Vices, or Actions worthy of memory, than from these Monuments of the Hebrews? in which only it is apparently discovered, how much Mankind has been relieved by the powerful and present Assistance of God Almighty, in the Exercise of true Religion, or in the neglect of it, have been trodden down and ruin'd by his Anger.

Since the Death of our Author there has a vast number of Excellent Books been published of the same sort with those mention'd in this VI Section. But none deserves a

greater regard, value, and esteem than that Published by our Learned Country-man Sir *John Marsham* Knight and Baronet, in in the year 1672. in Folio, but since Re-printed in a smaller Volume beyond Sea ; *Marsham.* he stiles it, *Cronicus Canon Egyptiacus Ebraicus Græcus & Disquisitiones.* In it he has collected the Remains of all those dark times that flowed between the first Peopling of *Egypt* after the Flood, and the Death of *Cyrus* ; beginning from the year of the World 1658, and continuing it to the year of the World 3418, or the LXII Olympiad. In which he hath with admirable Industry collected all the Fragments of the Antient Historians, and put them into an Exact and very Judicious Order ; reconciled many things in those Antient Historians which before seem'd mere Fables, and illustrated them too with Learned Notes of his own. In short, it is a Work well worthy of the particular Esteem of all Learned Men, and much more known and valued abroad than in *England*.

SECT.

S E C T. VII.

From whence the History of the Assyrio-Chaldean Monarchy is to be fetched. Of Berosus, Ctesias, and Megasthenes, and their supposititious Writings, in the defect of these we must have recourse to Josephus. The great loss in Diodorus Siculus to be supplied from elsewhere, especially out of Josephus, and the Prophetick History. Diogenes Laertius commended.

BUT now if you are pleased to descend to the several Empires, and to prosecute the Histories of them by parts, and in their Order, we have Berosus, Ctesias, and Megasthenes, who give an account of the Affairs of the Assyrio-Chaldean Monarchy. But did I say we have them? No, (which is a very great affliction to the Historians,) we have them not, we have some Fragments of Ctesias, which perhaps are not spurious, but then those concern the Persian Empire only, for whatever he writ concerning the Chaldean is lost. We have also some Shreds of Megasthenes too, and some Adulterated Rhapsodies, imposed upon the World by the Viterbian Monk, a deceitful Merchant, to which little Credit is to be given in the Opinion of very Learned Men; for as to Ctesias, this is the Opinion of Josephus Scaliger, a very great Philosopher. He is (saith he)

ved 250
years be-
fore Christ.
Ctesias
375.
Megasthe-
nes, 290.

Ctesias,
Scaliger de
Em. Temp.
not.

a silly Greek, and so he may but contradict Herodotus, he cares not what he says; he has committed many Errors through Humane Frailty, many wilfully out of Envy, and this appears clearly in Photius his *Parietina*.

Strabo,
l. 14.

Lib. 2.

Stron. l. 1.

De Tradend. disc.
lib. 5.

Ctesias flourished in the times of Cyrus Junior, and being taken by Artaxerxes in a Battel, he was afterwards his Physician. And Strabo disputes the fidelity of the very genuine History of Megasthenes, which he often cites, how much more reasonably then may Learned Men question the truth of that fictitious Piece which is ignorantly call'd by his Name, but it is really the work of Annias? He lived under Seleucus Nicator, as we are told by Clemens Alexandrinus, and that Impostor Annias. And most of the Learned suppose that the *Berosus* which goes abroad in the World is of the same Stamp. Will you please to hear what Lodovicus Vivis thinks of him, There is a small Book which is still *Berosi Babylenis Antiquitates*, the *Antiquities* of Berosus the Babylonian, but it is a Figment that pleases unlearned idle Men very much, and of the same sort are Xenophon's *Æquivoca*, and the Fragments of Archilochus, Cato, Sempromius, and Fabius Pictor, which are patched together in the same Book by Annias Viterbiensis, and by his Additions rendered too much the more ridiculous; not but that there are in it some things that are true, for otherwise, the thing could never have look'd abroad, but yet the body of that History is fictitious.

fictitious, and none of his whose Name it bears;
 thus far the Learned *Viris*. And therefore *Diodorus*
 he, and other Learned Men send us to *Jo-* *Siculus li-*
sephus, *Justin* the Epitomizer of *Trogus*, *ved sixty*
 and *Diodorus Siculus* his *Antiquities*, and well *years be-*
 we might be turn'd over to him, if he *fore Christ.*
 were intirely Extant, which some of the
 Antients call'd simply the LIBRARY,
 and others the *Libraries*. And *Diodorus* ac-
 quaints us himself in the Preface to his
 History, what account he had given of an-
 cient times, his words are these; Our first
 six Books give an account of what happened
 before the Trojan War, and what is set forth
 concerning those Ages in Fables, of which the
 three first contain the Barbarous Story, and
 the three latter the Grecian, and in the eleven
 following Books, we deliver the History of what
 passed throughout the World, to the Death of
 Alexander the Great. Thus far the *Sici-*
lian. But, alas, the five Books which fol-
 low his fifth Book, (which he stiles *βίβλον*
νηπιωτικὴν, the Book of Isles, because in it
 he treats of the Islands) are to the deplo-
 rable injury of ancient History, perished. For
 in them was contain'd all the Oriental An-
 tiquities, which might have afforded much *Ad Euseb.*
 light to the Old Testament, as the Learned *1967.*
Josephus Scaliger observes. We should think
 this great Loss the less if *Theopompus*, *Eu-*
phorus, *Callisthenes Timæus*, and the rest
 from whom *Diodorus* had with incredible
 Industry compiled those five Books, were
 still Extant. Concerning which you may
 Consult

Consult *Vossius* his Piece of the *Greek Historians*. We cannot deny but some have blamed the *Sicilian* for those five Books that are Extant, which we have recommended as first to be read, and amongst them *Lodovicus Vivis*, who admires how *Pliny* could say that *Diodorus* was the first of the *Grecians*, who left off Trifling, when (saith he,) there is nothing more Idie. But

Lib. 5. de we reply, that Learned *Censor* did not
Trad. disc. well consider that *Diodorus* himself owns,
lib. 2. de that the History of those times was mixt
Caus. Corr. with many Fables, and delivered very va-
Art. riously by the Antients, but he was content

to relate what seem'd most agreeable to Truth; and yet at last he did not desire they should be taken for solid Truths, but that he thought it was better to have the best knowledge we could of those Ancient times, than to be altogether ignorant of them; as *Gerardus Job. Vossius*, a Man of a piercing Judgment has well observed, in his second Book of the *Greek Historians*, Chapter the second: In the defect therefore of those Authors we have mentioned, and to repair as well as we may the loss sustain'd in the former Books of the *Sicilian*, helps are to be fetch'd in from *Eusebius* his *Chronicon*, where we shall find many Antiquities pointed at, from *Plutarch's Theſeus*, *Licurgus* and *Solon*; from *Pausanius* his description of Ancient Greece, from the first Book of *Orosius*, and especially from the *Prophetick History*, in which only are all those things that

*Eusebii
 Chronic.*

that happened after the Death of *Sardanapalus*, which are of certain and undoubted Faith, to be found concerning the *Assyrians* and *Chaldeans*, even to the beginning of the *Medio-Persian* Empire, and a little farther, and no where else amongst the Antients, (if you except *Josephus* his *Antiquities*;) is there any thing to be found concerning these times, and the Jewish State then? for he indeed there treats of their State too, from the times in which the Scriptures end, to the XII year of the Reign of *Domitius Cæsar*, and the LVI year of his own Life. But of *Jo-* *He lived*
sephus we shall discourse more at large in *An. Chr.*
his proper place, there may also be many *140.*
things worth the taking notice of, observed in *Diogenes Laertius* his Lives of the Philosophers, which will embellish the History of the first Monarchy. Especially the History of the last Century of it; in which the VII Wise-men of Greece flourished, and that Famous Man *Pythagoras*, and many others, whose Lives *Laertius* wrote in that *Golden Book*, (as *H. Stephen*,) in that *most useful Book*, and *more valuable than Gold*, as the most Learned *Vossius* doubts not to call it. This Author in the year 1687 was Published in *English* in a new Version done by several Hands. Sir *John Marsham* has collected all that is to be found of these times in the Piece cited above, *Pag. 43, 44.*

S E C T. VIII.

Where Herodotus began his History, and where he ended it; his Commendation, in what time he flourished; the rise of the Second Monarchy; the Contents of the several Books of Herodotus, why the Names of the Nine Muses were given them, from what Authors his History may be enriched and illustrated.

Herodo-
tus.

Herodotus, the Father of the *Heathen History*, begins where the *Prophetick History*, ends; which is owing to the Goodness and Providence of God, that as it were in the self same moment, where the *History of the Bible* concludes, *Herodotus Halicarnassæus* should begin his. For when the Prophets in the holy Scriptures had related what seemed more worthy of the care of the Holy Ghost, from the beginning of the World to *Cyrus*; *Herodotus* beginning with *Gyges* King of *Lydia*, Contemporary with *Hezekias* and *Manassa* Kings of *Judah*, about the year of the World 3238, about CL years before *Cyrus* his Reign in *Persia*; immediately descends to *CYRUS* the Great Founder of the *Medio-Persian* Empire, and so deduceth the *History of the Medes and Persians* in a smooth Style, which flows like a quiet and pleasant River (as *Cicero* in his *Orator* expresses it well,) to the time of the wretched

wretched flight of *Xerxes* out of Greece. Which happened in the Second year of the LXXV Olympiad, in the year of the World 3471, in which time *Herodotus* flourished, and lived to the beginning of the Peloponnesian War. Which *Dionysius* his Country-man relates in these words. *Herodotus Halicarnassæus being born a little before the Persian Expedition, lived till the Peloponnesian War. That is, from the First year of the LXXIV Olympiad, to the Second year of the LXXXVII Olympiad, (for so the Great Scaliger computes his Age,) making him to have Lived precisely the space of XIII Olympiads; that is, LII years. For so long Lived the sweetest Muse of Jonica, as he calls him; and then goes on thus. He is the most antient Writer in Prose Animad. who is now Extant; the Treasury of the Grec. in Euseb. cian and Barbarian Antiquities, an Author Chron. never to be out of the hands of the Learned, P. 97. nor to be touched by the half Learned, the Pedagogues and the Apes of Learning. But however, Herodotus might live somewhat longer, yet it is sure he brought not his History beyond the times of Xerxes. He has contained in Nine Books, which he distinguished by the Names of the Nine Muses, a continued History of CCXXXIV years. Will you have the Contents of his several Books? I will give you them shortly. In Clio. his first Book, besides what he relates of Gyges, and the succeeding Kings of Lydia to Cræsus; of the Antient Jonia; of the manners*

- manners of the *Persians*, *Babylonians* and some others; he gives an Elegant account of the Birth of *Cyrus* the Author of the *Medio-Persian* Monarchy, and then of his Miraculous Preservation, of his Education and Actions. In his Second Book, he describes all *Egypt* to the Life; declares the Customs of the *Egyptians*, and Commemorates the Succession of their Kings. In his third Book, he weaves the History of *Cambyses*, and of *Smerdis* the Mage, which simulated *Cyrus*, and so Reigned VII Months, and Explicates the fraud, and the Discovery. Then he subjoyns the Election of *Darius Histaspis*, and then enumerates the Provinces of the *Persian* Empire, and gives an account of the taking of *Babylon*, by the faithful industry of *Zopirus*, in the praises of whom he ends it. In his fourth Book, he presents us with an exact Description of *Scythia*, to which he adds the unfortunate Expedition of *Darius* against the *Scythians*, and there we read the History of the *Mynians*, and the City of *Cyrene* built by them in *Libya*, and the Description of the People of those Countries. The fifth Book, contains the *Persian* Embassy to *Amyntas* King of *Macedonia*, and also the just Punishment of *Sisamnis* an unjust Judge; the Sedition of *Astrogoras* the *Milesian*, and his end; and then he shews what was the States of the Cities of *Athens*, *Lacedemonium* and *Corinth*, in the time of *Darius Histaspis*. The sixth Book, describes the
- Euterpe.
- Thalia.
- Melpomene.
- Terpsichore.
- Erato.

the Ruin of the Seditious *Histiaus*; and then shews the Origine of the Kings of *Sparta*; and the preparations of War made by *Darius* against the *Grecians*, and the Fight at *Marathon* in which *Miltiades* bravely defeated the *Persians*. The seventh *Polymnia*, contains a most excellent Consultation, concerning the War with *Greece* held by *Xerxes*; and then represents his famous Expedition into *Greece*, and the Battle of *Thermopilas*. The eighth describes the Sea *Urania*. Fight at the Island of *Salamine*. The ninth *Calliope*, besides the punishment of one *Lycidas*, gives an account of two great Battles fought in one day, the one at *Plateas* in the dawn of the Morning, and the other at *Mycalen* a Promontory of *Asia* in the Evening; in both which the *Persians* were beaten, and at last totally Expell'd out of *Greece*. And in these Nine Books you will find, besides the History of the *Medes* and *Persians*, the Histories also of the *Lydians*, *Ionians*, *Lycians*, *Agyptians*, *Minians*, *Grecians* and *Macedonians*, and of some other Nations; their Manners and Religions are also intermixt, and delivered with that Purity, Elegance, and sweetness of Style, that the *Muses* were by the Ancients feigned to have spoken by the mouth of *Herodotus*, and for this cause the Names of the *Muses* were put before these Books, not by the Author, but by some other persons, as some think. But the Learned *Vossius* (which I think fit to remark here

is of another opinion, and says, that he inscribed the Names of the IX Muses before his Books upon the same account, that the three Orations of Eschines were call'd the Graces, with relation both to their Number and the Delicateness of the Language, and the same Orators IX Epistles were also call'd by the Names of the Muses, as Photius saith, Sect. LXI. But the same Learned Man (*Vossius*) goes on and asserts that it is apparent, that the Books of Herodotus were not so call'd by way of Apology for the falsehoods contained in them, as Lodovicus Vivis thought, as if by these Names the Reader were in the very entrance to be admonished, that some things in them were related with too much Liberty to delight the mind, which is allowed the Muses. For though Herodotus inserts some Narratives that are not much unlike Fables, yet the body of his History is compil'd with a rare Fidelity, and a diligent care of Truth. Concerning his other Narratives, he for the most part premisseth that he recites them not because he thought

I heartily wish we might once have a good Version of Herodotus, which though in French was never yet made English.

them true, but as he had receiv'd them from others, I ought (saith he) to unfold in my History what I have heard from others, but there is not the same necessity I should believe all relations alike, which I desire the Reader would once for all take notice of and remember throughout my History. And we may enlarge and confirm the History of these

these times of which *Herodotus* writ by reading the Second, Third, and Seventh *Justin*. Books of *Justin*, and by reading the Lives of those famous Generals, *Aristides*, *Themistocles*, *Cimon*, *Miltiades* and *Pausanias*, written both by *Plutarch* and *Cornelius Nepos*; *C. Nepos* and to these may be added the Lives of the *Philosophers* of those times, written by *Laertius*, viz. *Anaximander*, *Zenon*, *Empedocles*, *Heraclitus*, *Democritus*, and others of that Age.

S E C T. IX.

Of *Thucydides*, his *Elogies*; from whence, and how far he deduces his History, which he compil'd in Eight Books; the Arguments of those Books briefly and distinctly unfolded, and lastly, is shewn what Authors, besides he, have written of the same Wars and Times.

T *Thucydides* follows *Herodotus*, a celebrated Historian, in relation both to his Eloquence and Fidelity. He flourished 460 years before Christ, in the LXXXVII Olympiad, and because the *Elogies* Learned Men have made for him, may perhaps accend the Reader to a more serious study of his History, I shall not decline the repeating them here. *M. T. Cicero* speaks thus of him: In my Opinion *Thucydides* excell.

Thucydides Englished by *M. Hobbs*.

De Orat.

l. 2.

F

cels

De instit.
Orat. l. 10.
c. 1.

Praefat. ad
Polyb.

cells all others in the art of Speaking, he almost equals the number of his words with the number of his Sentences; his expressions are so fit and short, that no man can determine whether he has most illustrated, his Subject by his Oratory or his Oratory by his wise reflexions. Fabius Quintilianus thus expresseth his Esteem of him. Thucydides is always (saith he) close and short, and ever present to his Business. Herodotus sweet, candid and diffus'd; Thucydides is the best representer of moved affections, Herodotus of calm; Herodotus is the best at a long, Thucydides at a short Oration; this forceth, and that wins a man's consent. Let us now hear the judgment of Modern Writers, and in the first place that of Justus Lipsius. Thucydides (saith he) writ an History in which he relates neither many nor great affairs, and yet perhaps he has won the Garland from all those who have represented many and great occurrences; his Discourse is always close and short, his Sentences are frequent, and his Judgment sound, giving everywhere excellent but conceal'd Advice, directing thereby mens Lives and Actions: his Orations and Excursions are almost divine, the oftner you read him, the more you will gain by him, and yet he will never dismiss you without a thirst of reading him again. Isaac Casaubon speaks thus. Thucydides is a great man, and a great Historian, who when he had for some time been conversant with, and employed in great Transactions, retired to describe them with his Pen, and gave Posterity an example of an History so written for the use of Men, that

it will ever be the Subject of their wonder, rather than imitation.

Christopherus Colerus speaks thus.

Thucydides perfected the art of writing History, which Herodotus just before had adorned, turn over and over, and carry in your bosom that great treasure ; he has described the Peloponnesian War which he saw, and in which he bore his part, you will not seem to read, but see it in him, and you will find as many wise instructions as Sentences ; he explains his Business prudently, severely and gravely, by which it is apparent how useful he may be to a Politician ; and as to those that are to consult about War or Peace, they ought to keep him ever close to them as their best Counsellour ; thus has Thucydides hit every point. To proceed, Thucydides writ an History of almost LXX years in eight Books, beginning at the departure of Xerxes out of Greece, where Herodotus ends, and bringing it down to the XXI year of the Peloponnesian War ; for although his main design was to write the War betwixt the Athenians and the Peloponnesians, (a great part of which he was,) yet in his first Book in the very entrance of it, he represents the ancient State of Greece, from the times of the expedition of the Argonauts and the Trojan War ; and comparing the greatness of the Peloponnesian War, with all those that had preceded it, and explaining the causes, pretexts and occasions of it, he premiseth the History of those fifty years, which intervened betwixt the flight of Xerxes, and the

Epist. de Stud. politico.

Plutarch.
Diodorus
Siculus.

beginning of this War, without ever going on that account from his intended Subject. But if the Reader desires a full and perfect History of these fifty years, before he goes any farther in *Thucydides*, let him in this place take in the Lives of *Themistocles*, *Aristides*, *Pausanias* and *Cimon* written by *Plutarch* or *Cornelius Nepos*. And the XIth and XIIth Books of *Diodorus Siculus*, and the second and third Books of *Justin*, which all belong to this place; and then let him proceed in *Thucydides*, who in his second Book enters upon the Description of that War, in the first place telling us the time when it began, and unfolding the method of the whole work, and shewing who were the Incendiaries, and who began the War, then follows the Oration made by the *Laconian* King to his Soldiers, his commendation both of the Authority and Eloquence of *Pericles*, and his Description of the dreadful Plague at *Athens*; then he celebrates the worth of *Phormion* the *Athenian* General and their Naval Victories, and commemorates the Surrender of *Potidea*, the Siege of the *Plutenfes*, and the ineffectual Expedition of the *Thracians* against *Pedicca* King of *Macedonia*, and so entertains us with the History of the three first years of the War. In the third Book are contained the Affairs of the three next years of that War, that is, the defection of the *Myteleneans* and the other *Lesbyans* to the *Lacedemonians*, which being again reduc'd by the *Athenian* Forces, there

there follows an illustrious Consultation concerning the punishing of them, and the Cruelty of *Pachetis* the *Athenian* Commander is observ'd; the City of *Platea* taken and rased to the Ground, the Sedition of the *Corcyreans* described, the Seeds of the *Sicilian* War disclos'd, the improsperous Battel of *Demosthenes* against the *Ætolians*, and his more prosperous Engagement with the *Ambracians*. In the fourth Book are read the fortifying the *Pylus*, the Siege, and the taking it, and the manner of the defence, the Victory against, and taking the *Spartan* Nobility; the fortunate Actions of *Brasida* a famous *Lacedemonian* Commander in *Thrace*, and these make up the History of the next three years. The fifth Book comprehends the History of almost seven years, that is, the Battel betwixt *Brasida* the *Spartan* Commander, and *Cleon* the *Athenian*, at *Amphipolis* a City of *Thrace*, wherein both the Generals were slain, and paid for their restless Disturbances; then the various Leagues and Combinations of the two parties all weak and uncertain, the foolish and mad Stubborness of the great men, the sad effect of which follows. In the beginning of the sixth Book the Author makes a Description of the ancient *Sicily*, and gives an account of some part of their former Story. Then the pretences of the *Sicilian* War, and some noble Consultations about it are proposed; *Nicia* opposing, and *Alcibiades* promoting and persuading to it:

then he remembers some Prodigies which preceded that War, the defection of *Alcibiades* to the *Lacedemonians*, and some things which happened in *Sicilia* soon after the Arrival of the *Athenian* Fleet, which things happened in the XXVIIth. year of this War. In the VIIIth. Book *Michaleffus*, a City of *Baotia*, is taken by the *Thracians*, who exercise there great Cruelties, then the Author prosecutes the *Sicilian* War, which fell out very unfortunately for the *Athenians*, and brought a grievous loss upon them, the Commanders, *Demosthenes* and *Nicias* being both taken and slain against the will of *Gylippus*, to whom they rendred themselves. These things were acted in the XVIIIth and XIXth years of the *Peloponnesian* War. In the eighth Book he gives an account of the defection of the *Athenian* Confederates to the *Lacedemonians*, their Enemies, upon the News of this Overthrow, and the League betwixt the *Spartans* and the *Persian* Governments of the *Asian* Provinces; after this the Democracy of the *Athenians* is changed into an Olygarchy of forty men, which is again soon after dissolv'd. Lastly, *Thrasylbulus* and *Thrasylus* two *Athenian* Captains, after a dubious Sea fight at *Abidus*, beat the *Lacedemonian* Fleet, and their Leader *Mindarus*; this Victory was obtain'd in the II year of the XCII Olympiad, in the XXI year of this War, in the Summer-time, where *Thucydides* his History ends, *Anno Mundi*, 3539. With *Thucydides* are the Lives of *Pericles*,
Alcibiades,

Alcibiades, Chabrias, Thrasibulus and Nicias, Plutarch.
written by *Plutarch*, and *C. Nepos* to be read, Corn. Ne-
and the thirteenth Book of *Diodorus Siculus*, pos.
the fourth and fifth of *Justin*, and the first D. Siculus.
Book of *Orosius*, Chapters the fourteenth Justin.
and fifteenth, by all which the History may Orosius.
be somewhat enlarg'd and enriched.

S E C T. X.

Of *Xenophon*. His Praise and Elogies, when
and in what Order he is to be read; he gives
us the History of XLVIII years, which may be
enlarged from *Plutarch*, *Justin*, and *Dio-*
dorus Siculus.

THE Thread of *Thucydides* his Story is
continued by *Xenophon*, who for the *Xenoph.*
sweetness of his Style is call'd the *Attick* This Au-
Muse, and the *Attick Bee*; by whose Mouth thor's Hi-
also the *Muses* are said to have spoken, as stories are
Cicero informs us in his Oratour: He was sa- lately tran-
luted into
mous about 410 years before the Birth of
our Saviour; there is an high encomium of
Xenophon extant in *Dion Chrysostome* in his
Oration concerning the Exercise of the Art
of Speaking, where with great ingenuity he
recommends the reading of him, averring
amongst other things, that the reading of
him alone was sufficient to make a man a
Politician; nor is that which is related of
him by *Diogenes Laertius* in the end of
his Life the least part of his praise; that

Thucydides his Books being then unknown, falling into his hands when he might with facility have suppress them, he took care to publish them, by which Act of his every man may know, what Honour he deserv'd from those who have an esteem for the Grecian Eloquence or History; and the Modern Criticks have not fail'd to give him equal Commendations. Xenophon (saith Lipsius) in his History, is a pleasant and faithful, or at least a cautious prudent Writer, from which yet you may rather draw civil Prudence, than that he seems to have intended it. And yet Christoph. Colerus saith, Civil Prudence is certainly the principal Vertue in the Writings of Xenophon, it sparkles strangely in his Institution of Cyrus, and the Relation of his Expedition against Artaxerxes, in which Xenophon discovers how great a Commander he himself was; therefore let Xenophon be the Looking-glass of Kings and Princes, the Viaticum, as Homer was to Alexander the Great, of Emperors. The Glory (saith Vossius) of Xenophon was threefold, for I will take no notice of his Eloquence; he was a Philosopher, an Historian, and a good Commander; the truth is, he left the Profession of Philosophy, and wrote his History when he was a Commander. I shall omit that elegant piece of his concerning the Institution of Cyrus, because it belongs to the foregoing times (of which Herodotus wrote,) nor is it (as is suppos'd) penn'd as a true History, but as a representation of a just Empire or Government, yet

In Not. ad
1. Poli. c.
9.

Epist. de
Studio Po-
litico.

yet *Scipio Africanus*, that admired Personage, He flou-
 had so great an Esteem for this Piece, that he ne-
 ver went without it about him; but to re-
 turn, he compos'd the History of his own ^{year of the} *year of the*
 times in seven Books, the two first of which ^{the IVth} *the IVth*
 are to be read immediately after *Thucydides*, ^{XCIVth} *XCIVth*
 because they contain the residue of the *Pe.* ^{An. Mund.} *3550.*
eloponnesian War, and where *Thucydides* ends,
 there *Xenophon* (as it were carrying on the
 Web,) begins and relates what pass'd be-
 twixt the *Athenians*, and *Lacedemonians* after
 that Naval Victory that was obtained at *A-*
bydus by *Thrasibulus* against *Mindarus*, in the
 2d year of the 92d *Olympiad*, (of which we
 have spoken before,) to the taking of *A-*
thens by *Lysander*, in the 4th year of the 93d
Olympiad, and in these Books here and there
 he represents some of the *Medio-Persian*
 Affairs; as how the *Medes* rebell'd against
Darius King of *Persia*, and afterwards sub-
 mitted again to his Empire; how *Cyrus*
 the younger Son of *Darius* went to his
 Father who was then sick in the *Higher*
Asia, having first sent money to *Lysander*,
 for the use of the War against the *Athe-*
nians; how *Darius* *Nothus* died, and *Artax-*
erxes Mnemon his elder Son became his Suc-
 cessour. In the end of the second Book
 he gives an account of the suppressing the
 XXX Tyrants who had raged for two years
 at *Athens*, by *Thrasibulus*, and also the Peace
 and Act of Oblivion, which was confirm'd
 by the *Athenians* among themselves by an
 Oath, by which an end was put to the *Pe-*
eloponnesian

Ioponnesian War, which *Thucydides* calls the most memorable War that had ever happened, and the longest, and so in truth it was, for it was prolonged to the XXVIIth or XXVIIIth year as is manifested by *Xenophon*; these things are contained as I said in the two first Books of the *Grecian History* of *Xenophon*, which being read, the Reader may pass to his seven Books of the Expedition of *Cyrus the younger* against *Artaxerxes Memon* his elder Brother, written by *Xenophon* also, in which we have an account how *Cyrus* gathered *Grecian Forces*, and went up with them against his Brother. How he fought and was slain, then how the *Grecian Captains* were massacred after the Fight contrary to the Faith given, and how *Xenophon* (who followed *Cyrus* in this Expedition) after his Death, was chosen General by the *Grecian Soldiers*, and had the felicity to conduct them from the very heart of *Persia*, though continually assaulted by the *Barbarians*, and harraiss'd with other Miseries and Inconveniencies into their own Country ; in the first year of the 95th *Olympiad*. When the Reader has finish'd these, he may then proceed to the rest of the *Grecian History*, in which the Affairs both of the *Grecians* and *Persians* are continued to the *Mantinenian Battel*, in which the *Thebans* beat the *Lacedemonians*, under the Conduct of *Epaminondas*, who whilst he perform'd the parts not only of a Commander but private Souldier, being grievously

grievously wounded; died soon after, and with him the Glory and Power of the *Theban* Common-wealth expired ; in the second year of the 104th Olympiad : So that the Son of *Gryllus* will furnish the Reader with an elegant and rich History of the Affairs of XLVIII years ; but this the Reader may enlarge and enrich too, if (as in reading *Thucydides*, he took in *Plutarch's* *Pericles*, *Nicias* and *Alcibiades*,) so here, he take in the Lives of *Lyfander*, *Agefilaus*, *Artaxerxes*, *Thrafibulus*, *Chabrias*, *Conon* and *Datames*, written by *Plutarch* and *Nepos* ; Plutarch.
Nepos. for all these flourish'd in that interval of time which is represented by *Thucydides* and *Xenophon*, and afford a considerable addition to the Histories of those times, the fourth fifth and sixth Books of *Justin*, Justin. the thirteenth fourteenth and fifteenth Books of *Diodorus Siculus* belong to the same times ; D. Siculus. and as to *Diodorus* he is the next Author I shall commend to the Reader.

SECT.

S E C T. XI.

The fair Elogie of Diodorus Siculus, that he travelled over several Countries before he writ his History. He continues the History of Xenophon about the end of his XV Booke; then he gives an Account of the Actions of Philip King of Macedonia in his XVI, and and from thence passeth to Alexander the Great, and describes the Rise of the Third Monarchy.

Diodorus Siculus is said to be Translated into English, but not yet Printed.

Mountague Ciceſt. Episc. in præf. ad Apparat.

FOR though *Diodorus Siculus* is some Centuries of years younger than *Xenophon*, as who flourished in the times of *Julius Cæſar* and *Augustus*, about the CLXXXIII Olympiad, yet in this our Series of Authors, I desire he may immediately follow *Xenophon*, being not one of the many, but a celebrated Writer, and so expert in Antiquities, that Greece can scarce shew another that is his Equal; which Judgment may be confirmed by the Elogie which a Learned Divine of our Country, a Reverend Bishop, and excellently versed in this and all other sorts of Learning, is pleased to bestow upon this Author. *Diodorus Siculus* (saith he) is an excellent Author, who with great Fidelity, immense Labour, and a rare both Diligence and Ingenuity, has collected an Historical Library, (as *Justin Martyr* calls it,) in which he has represented his own, and the Studies of other Men, being the great Reporter

porter of humane Actions; but as Diodorus himself stiles it the Common Treasury of things, and an harmlesß or safe Mistress or Teacher of what is Useful and Good. Our Reverend Bishop might well call it an Immense Labour, for he spent XXX years, (as he himself confesseth) in writing this History, travelling in the mean time over severall Countries to inform himself, running through many Dangers as usually happens. Diodorus also does rightly stile it a

Common Treasury of Things, for we have in his first * five Books the Antiquities and Transactions of the Egyptians, Assyrians, Libyans, Persians, Grecians, and other Nations before the Trojan War, as we have noted above, the five following Books, that is from the V to the XI are lost, but from the beginning

of the XI to the XVI we have the History of the times written by Thucydides and Xenophon, (as I have already said) in a continued thread, but then in the end of the XV Book, he seems to design a Continuation of Xenophon's History, for he speaks expressly thus, in the end of the second year of the 104 Olympiad. In this year (saith he) Xenophon the Athenian concludes his Grecian History with the death of Epaminondas; and so the Sicilian passeth to the III year of the same Olympiad, in which

* The first Latin Editions of this Author make six Books, this Error was occasioned by the division of the first Book into two parts, by the Author, by which the Latine Translator and Volterranus, and some others, being deceived made six Books of those five.

which he briefly unfolds the Story of the War of *Artaxerxes*, with the Rebel *Persians* and *Egyptians*, and the rest of the great Achievements of *Agessilaus*, together with the Deaths both of *Agessilaus* and *Artaxerxes*, (to whom *Ochus* succeeded in the Kingdom of *Persia*,) *Anno Mundi*, 3588. In his XVI Book he gives an account of the Actions of *Philip* of *Macedonia* the Son of *Amyntas*, from his entrance into his Kingdom to the end of his Life. And in the same Book takes notice of other things, which happened then in other parts of the known World. The History of this XVI Book may be made much more clear and large, by reading the Lives of *Chabrias* *Dion*, *Iphicrates*, *Timotheus*, *Phocion*, and *Timoleon*, written by *Cor. Nepos*. The Actions of these great Commanders made these times very famous, from the CV to the CXI Olympiad, from the Second year of which Olympiad the XVI Book begins to shew the Noble Actions of *Alexander* the Great, and to teach us how he gave a beginning to the third great Monarchy, in the 112 Olympiad.

Cor. Ne-
pos.

SECT.

S E C T. XII.

Many Historians have written of the Actions of Alexander the Great, Arrianus and Quintus Curtius, their Elogies in what times they flourished. Diodorus prosecutes the History of the Successors of Alexander, to which useful Additions may be made from other Authors.

BUT others both Grecians and Romans have written the History of that great Monarch, more at large, (*viz.*) Plutarch in the Life of *Alexander*, and in two other Books which he writ concerning the Fortune of *Alexander*, and *Arrianus* the *Nicomedian* in VII Books written in an Elegant and *Xenophontean* Style. I say, in VII Books, because the VIII which is usually added to them concerning the *Indian Expedition of Alexander*, is a Piece by it self, as appears both in *Pho-tius*, and in the end of the VII Book, as the Learned *Vossius* observes; these two writ in Greek. And in Latine, *Justin* in his X and XI Book, and *Q. Curtius Rufus* an excellent and a subtle Writer, but his History has lost its beginning, by the injury of Men, or times, or both. (I could wish heartily we enjoy'd *Q. Curtius* in English, with as great Advantage to our Language as it is rendred into French by the polite Monsieur *Vogelais*.) Both *Arrian* and *Q. Curtius* are florid Writers, (saith *Colerus*) but *Curtius* is the brighter, and sweeter than any Honey; he does rather weary than

Plutarch.

Arrianus.

Lib. 2. de

Hist. G.

cap. 11.

Justin.

Q Curtius.

Epist. de

Stud. Poli-

tico.

than

than satiate his Reader, he abounds with direct and oblique Sentences by which the Life of *Man* is strangely illustrated. *Justus Lipsius* gives the same Judgment of *Q. Curtius*; He is (saith he) in my Opinion an honest and true Historian, if any such there have been; there is a strange felicity in his Style, and a pleasantness in his Relations; he is contracted and fluent, subtile and clear, careless and yet accurate, true in his Judgments, subtile in his Sentences. and in his Orations Eloquent above what I can express.

Præf. ad
l. 4.

Accidalius thus speaks of him; *Q. Curtius* a Latine Writer of the Actions of *Alexander the Great*, is more diligent than any of the Grecians; a true, candid, and most upright Writer, if we have any Writer of integrity. The Learned *Vossius* in a prolix Discourte has made it very probable, that *Curtius* Lived and Published his History under *Vespasian*, about LXXX years after *Christ*. Nor is *Arrian* to be defrauded of his deserved Commendation, who is reported amongst the Grecian Writers to have been a Man of so great Integrity in Writing, that he was styled the *Lover of Truth*, and even still honoured with that Sirname by *Cælius Rhodoginus*. He was a Philosopher born at *Nicomedia*, and famous at *Rome* in the Reigns of *Adrian* and *Antoninus*, and was commonly call'd the new *Xenophon*, as *Catænus* testifies in his Commentary upon the Epistles of *Pliny*; these I say have written more largely of *Alexander the Great*. The same *Diodorus Siculus* prosecutes the History of his Successors, in his

Arrian
flourished
145 years
after
Christ,
(Præf. ip-
sius &
Suid.)

Lib. 1.
Ep. 2.
Diodorus
Siculus

the History of his Successors, in his
XVIII,

XVIII, XIX, and XX Books, from the Second year of the CXIV Olympiad, to the end of the CXIX Olympiad, *A. M.* 3650, which Interval may yet be made much more clear, if the Reader please to take in the XIII, XIV, and XV Books of *Justin*, and the Lives *Justin*, of *Demetrius* and *Eumenes*, written by *Plutarch*; and because the last XX Books of the *Sicilian*, in which he had continued the Universal History, to the Expedition of *Julius Cæsar* into *Britain*, (that is to the CLXXX Olympiad) are lost, I would advise the Reader not to dismiss *Justin* here, but to go through with the following Books to the XXIX, to which he may subjoyn *Plutarch's*, *Pyrrhus*, *Aratus*, *Agides*, *Cleomenes*, and *Philopæmenes*, and also the *Ecloges* or Excerptions out of those Books of *Diodorus*, which follow the XX which are published in the Edition of *Laurentius Rhodomanus*: the Reader will find many things there concerning *Agathocles* the *Sicilian Tyrant*, and his Actions in *Sicily*, and of *Pyrrhus* his War in that Island, and also of the first *Punick War*, which are well worth his Notice; nor do I think he should deviate from the right Method of Reading Histories, if he should even then proceed in *Justin*, till he hath read all but the two last Books.

S E C T. XIII.

Polybius, *where to be read ; what times he wrote the History of, how he came to apply his mind to Writing, how great a man he was, with what Elogies he has been celebrated ; the greatest part of his History is lost, or dissipated into fragments ; the Contents of the Books that are still extant.*

Polybius
was trans-
lated by
M. Edw.
Grimston,
and Prin-
ted, Anno
1634.

In Arca-
dia.

BUT if the Reader thinks otherwise, he may after Diodorus Siculus pass to Polybius, a prudent writer if any be, who flourished 220 years before Christ, in the 140th Olympiad ; he propos'd to himself the representing those times and transactions, which gave beginning and perfection to the Growing greatness of the Roman Empire, and that he might effect this with the greater certainty and felicity ; he undertook long Journeys with much hazard, travelling over Africa, Spain, Gall, (now France,) and the Alps ; and then composed his General History of LII years. We may conjecture at the Worth and greatness of this Person, by the number of Statues, which the Grecians erected to him in Palantium, Mantinea, Tegara, Megalopolis, and other Cities of Arcadia ; the Inscriptions of one of which testifies (saith Pausanias,) that he travelled over all Seas and Lands, was a Friend and Allie to the Romans, and reconcil'd them, being then incens'd against the Grecians ; and another

another Inscription thus, *If Greece had at first pursued the Council of Polybius it had not offended; but being now miserably afflicted, he is her only Comfort or Support.* Nor is it less observable which *Pausanias* testifies of him, that he was so great a *States-man*, that whatever the *Roman* General did by his advice prospered: and whatever he acted against it had ill success; yea he was so great a man that all those Cities which united with the *Achaëans* made him their *Stateholder*, and *Lawgiver*; therefore we doubt not but the great *Elogies* which have been given to his History by Learned men were well deserved, as for Example, that of *John Bodinus*, Polybius is not only every where equal, *Methodi.* and like himself, but also wise and grave, *spa-c. 4.* ring in his Commendations, sharp and severe in his Reprehensions, and like a prudent *Lawgiver*, and a good Commander, he disputes many things concerning the *Military and Civil Discipline*, and the duty of an *Historian*; nor does *Justus Lipsius* differ from *Bodin*, *Not. ad lib. I. Politic.* but is rather more large in his Commendation; Polybius (saith he) in Judgment and Prudence is not unlike *Thucydides*, but in his *Cave and Style* more loose and free, he flies out, breaks off, and dilates his Discourse, and in many places do's not so much relate as professedly teach; but then his advices are every where right and salutary, and I should therefore the rather commend him to *Princes*, because there is no need of an anxious Inquiry into his thoughts, but he himself opens and reveals his

Sense, &c. But the most Learned *Casaubon* in his Preface to *Polybius*, has most clearly and at large demonstrated the excellence of this Authour, and wherein he is to be preferr'd before the other Historians. He wrote XL Books, of which we have only the first five now extant conspicuous in their Integrity, and the Fragments of the rest and some *Excerpts* collected together, and as far as was possible restored to their former Splendour, by the great Labour and rare Industry of the said famous *Casaubon*. In his two first Books to which

It was great pity the Learned Casaubon finish'd not his intended Work upon Polybius, by which he had eternally oblig'd Posterity.

he gives the Name of an *Apparatus* or preparative, he shortly touches the times of the *Roman* Common wealth, from the taking of *Rome* by the *Gauls* under *Brennus*, to the *Romans* first Expedition by Sea, with a Fleet out of *Italy*; and then treats a little more largely of the times that succeeded the first passage into *Sicily*, by which a beginning was given to the first *Punick* War, to the first year of the second *Punick* War. In which two preparative Books he compares the *Roman* Affairs with the *Grecian*, and those of other People, who were then their Contemporaries; in which (saith the learned *Casaubon*) the *Students* will find many things which are not so well described any where else, and some that are no where else to be found, neither in any *Grecian* nor *Latin History*. The three following Books do well deserve to be frequently and diligently

ligently read by all great Commanders and States-men, by reason of the greatness of the Subject of them, the vast Variety, accurate handling, and strange abundance both of Civil and Military Literature that is in them. The other Books (of which we have now extant only some broken parcels) were composed with the same exactness, and continued the History to the end of the second *Macedonian* War with *Perseus*, when that Kingdom had an end put to it. So that it appears, I have shewn the way by this disposition and order of Reading, to those that are Students in History, to that period which was pointed at by (the to me unknown) *Amilius Sura*, that is, to that Age in which the *Roman* power had increased to that greatness that the supreme Empire of almost the whole World may not improperly be said to be in their possession; and this I suppose came to pass in that year, in which *Macedonia* was reduced into the form of a *Roman* Province, as I have above proved, viz. V. C. 587. A. M. 3784.

S E C T. XIV.

Of the Fourth Monarchy, that of the Romans ;
a Transition to their History ; The Praise of
both them and their History ; the fates of the
Roman Historians deplored.

W Herefore seeing amongst those four
great Monarchies, which we have
mentioned, of the World, that of the Ro-
mans apparently excell'd all the rest, and
seeing also their Common-wealth, (as the
Learned *Casaubon* prudently observes out
of *Polybius*) if ever any did, Experienced
all the diversities of times according to the
common Laws of Nature ; it will here be-
come our Reader of Histories to look back
a while and contemplate the Rise and In-
fancy of the Roman State, (which began
under the first Monarchy,) and to descend
to its Growth and increase, and afterwards
to consider its declination towards its fall
and Ruin, observing a right order both
in the times and Authors till he arrives at
the Period of that Interval which *Censori-
nus* out of *Varro* hath in the third place de-
fin'd to us ; and that our Student may ap-
ply himself to this, with the more ready
and intent mind, let him hear *Justus Lip-
sius*, a Man deservedly great amongst the
Philologers or Antiquaries, and who has
deserved very much of the Roman History,
thus seriously inviting him to it ; In the
Roman

Cent. 3.
Misc. Ep.
61.

Roman History (saith he,) there is a plenty both of great things, and strange Events, which many Writers have illustrated. O Great, and most Glorious Empire! and I add, of long Continuance! and therefore it is no wonder if it transcended both in Men and Actions, that short and fleeting Monarchy of the Grecians: the Grecians (saith one) excell in Precepts; the Romans in Examples, and in truth so it is, there never was a Nation, nor I believe ever will be, which affords more Commendable and vertuous Examples both for Peace and War; and therefore (my young Man) come to this Harvest, gather the sheaves of Corn, and lay them up for thy use. Deservedly, O Justus Lipsius! for that is true which was said so Livius in long since by T. Livius; Either the love of *præm. lib.* the business I have taken up deceives me, or there was never any Common-wealth neither Greater, nor more Venerable, nor Richer in good Examples; and that of M. T. Cicero, *Cicer. Tus. Where was there ever in any other People so cul. qu. i.* much Gravity, Constancy, Greatness of Mind, Probity, Fidelity? where is there else that Excellence in every vertue that may be compared with our Ancestors? and Valerius Max. *Lib. 2. c.* *imus* confirms all: Our City hath replenished ^{6, 7.} the whole world with all sorts of wonderful Examples. And from hence we may now derive but too great an occasion of Lamenting the hard fates of the Roman Historians, for as Parents do more deplore the Deaths, than the want of Children, so perhaps if we had never heard of the Writings of

those *Princes* of History we had not grieved. But now when we see the broken Fragments, and read the Titles of most beautiful Works, we are vexed with desire, and tortured to the very Soul to think that a great part of them have perished, and that what remains is either corrupted with Age, or by the Envy of time wretchedly Maimed, or by the hands of a parcel of half witted Fellows interpolated, *bombasted, stufft out with Additions*, or otherwise very ill handled; which cannot be unknown to any Man who is acquainted with Antiquity. *Trogus* an excellent Author, whom *Vopiscus* in the Life of *Probus* numbers amongst the most Eloquent, is totally lost, only we have an Elegant *Epitome*, by which yet whosoever should pretend to judge of the intire work of *Trogus*, should be made in the Opinion of the Learned *Bongarsius*. The excellent History of *Salust* is totally lost; we have but a small part of *T. Livy*, not much of *Tacitus*, not above half *Ammianus Marcellinus*, and the Greek Writers of the Roman Story, have suffered the same injury of time as *Polybius* (as I have noted already,) *Diodorus*, *Dionysius*, and *Dion Cassius*, who if they were now Extant intire, we should then have a perfect memory of the Roman Affairs, from the building of that City, to the thousandth year of its Age. But let us be content with what is left, the Divine Providence has so ordered it, that out of the Reliques of what

In not. ad
Justin.

what remains, the body of the *Roman* History may yet be beautifully built up, the Picture of which in *Little* is most Artfully drawn by our *L. Annæus Florus*.

S E C T. XV.

From whence the Course of the Roman Story is to be begun ; L. Annæus Florus commended ; the Judgments of Learned Men concerning him ; he is not the same with the Epitomizer of Livy ; his Errours or Mistakes excus'd ; how these Errours in probability crept in ; the Consular Fasti of Sigonius and Onuphrius, and also Pighius his Annals commended.

VERY Learned Men, and well acquainted with the *Roman* History exhort the Students of it, with an intent eye and mind to run through, look into, and contemplate this curious Representation, and not without good cause, it being (in the Judgment of *Lypsius*) a *Compendium* of the *Roman* History written Finely, Plainly, and Eloquenty. Nor does he stop here, but adds his Censure; *the accurateness and brevity of it are very often wonderful, and there are many shining Sentences like Jewels inserted here and there, both with good Judgment and Truth.* Nor does the Learned *C. Colerus*, whom I have so often cited before, decline from

Florus has been several times translated into English.

Elest. l. 2. c. 5.

Colerus was a very Learned civil Law.

from this Opinion; his words are these;
Epist. de Believe me; you will with no less pleasure read
Stud. politico. that terse Piece than that with which you could
 see one of Apellis his Pictures, it is so well
 Compos'd, and so Elegant. I admire that Judgment
 which could insert SENTENCES,
 with so great Prudence and Brevity in such a
 heap and variety of things. The great and
Ludovicus Learned Censor of Books, in his Piece of
Vivis, l. 5. teaching the Arts and Sciences, led the way
p. 356. to both these, where he affirms, there can
 nothing of that kind be fancied more accurate
 and pleasant; but in this *Vivis* and
 other Learned Men are much deceived,
 who think this our *Florus* the same with
 the Epitomizer of *Livy*, and much more
 those who conceive he designed in this
 Work to give us a *Compendium* of the *Livian*
 History; whereas he neither observes
 the *Livian* Method, nor always agrees with
 him. And others that they may abate his
 esteem accuse him of a great Fault, his
 confounding times and relating that first
 which ought to have been placed in the second
 place, often also perturbing and confounding
 the Names and Employments of their
 Generals; so that he who follows him,
 must often be lead out of his way. I will
 not deny that there are many such Errours
 in this Author, nor can I say whether
 they happened through ignorance or negligence,
 or want of care; but my Opinion is
 that in some he may be excused, for as to
 the confusion of times objected, they might
 have

have known that he digests his Relations by Heads and Species, rather than times; separating things of a like Nature, from those of a different; separating for Example Wars from Conspiracies, and civil Discords from Military Expeditions; in short, what a great Antiquary has said for Paulus Diaconus, I should willingly offer in the behalf of Amæus Florus, no Man can be supposed so ignorant in Chronology, as that he can expect to find in Florus an exact Series of the Facts, as if he were a sworn Accountant; and as to what concerns the confounding Names and Offices, who knows not that such Failings happen frequently by the carelessness of Transcribers, and the ignorance of the antient Notes? especially in the Names of the Roman Generals and Magistrates, and in transcribing the numbers of years: nor am I unacquainted with the complaint of that very Learned Man Andraæus Scotus; It is not possible to express, *Observat.* what darkness and confusions the affinity of *Hist. lib. 3.* Names, and the great similitude of Words, *c. 34.* have cast upon the History of the Roman Commonwealth, and upon their Families, and what an infinite trouble has from thence been given to the Students in Antiquities, and the Interpreters of Books. And therefore the Reader may in this, if he please, (and I do most earnestly persuade him to it,) call in to his Assistance the Consular and Triumphant Facts of Carolus Sigonius, or Onuphrius, which are much more certain *C. Sigoni.* *Onuphr.* Guides

Pighius.

Guides than *Florus*, for there he will find the *Roman Story*, shortly and regularly Adumbrated. Or the *Annals of the Magistrates and Provinces, of the Senate and People of Rome*, written by *Stephanus Vinandus Pighius*; than which it is impossible to conceive a better Commentary can be made or wished, not only upon our *Florus*, but also upon *Livy*, *Dionysius*, *Halicarnassæus*, *Dion Cassius*, and upon all the other Writers of the *Roman History*, as the before-named Learned Jesuite *Scotus* affirms. To conclude, as the small imperfections which appear in the greatest Beauties are easily pardon'd, or obscured by the great perfections which attend them, so I see no reason why we should not readily pardon the few Errors we meet in so useful and delicate a Piece as *Florus* is.

The Learned *Tan Faber* observes, That this *Acute and Elegant Work* is not to be read as or esteemed an *History*; but rather as a *Panegyrick* or *Declamation in commendation of the Roman People and Empire*; as appeareth (saith he) by the order, and form, or stile of it, so that there is no *Greek or Latin Writer at all like this*. His Daughter observes that there were many things in *Florus* misplaced as to the order of time, and expressed in a manner contrary to the Faith of History. The truth is, *Panegyricks* regard neither order of time, nor truth of Story exactly: but endeavour rather to make the Picture as beautiful as is possible. See the Preface to the Edition

Edition *ad usum Delphini*, which being now Printed in 8vo. is the best as well as cheapest of those with Notes.

There was in the year Published by J. G. Grævius, the Learned Professor of Eloquence at *Utrecht*, an Excellent Edition of *Luc. Florus*, proving by the Faith of Ancient Coyns the truth of most of the matters of Fact in his History.

S E C T. XVI.

In what Order the Reader should proceed in his Reading of the Roman History; Dionysius Halycarnassæus commended; how many years his History contains; the Reason given why we assign him the first place, and confirm'd out of Bodinus.

When the Reader has attentively considered the Shadow and Picture of the Roman History, let him proceed to consider the Body of it in all its parts, in the following method and order of Authors, if he is pleas'd to make use of my Advice. *Dionysius Halicarnassæus*, who flourished about 26 years before Christ, *Anno V. C. 725*, is by the confession of all a grave Author, and a most accurate searcher into, and describer of the Roman Antiquities; and therefore I desire he may lead the way: He in order to a clear Notice

Dionysius Halicarnassæus never translated into English.

tice who the Romans were, having given an account of what he had learned concerning the People call'd the *Aborigines*, or the most antient Inhabitants of *Italy*, not only from Fables, and the Reports spread among the many, but from the Books of *Portius Cato*, *Fabius Maximus*, and *Valerius Anciatius*, and of many others; then he continues a History in XX Books to the first *Punick War*, which began the third or fourth year of the 128 Olympiad, *A. V. C.* 488, but of those twenty Books which *Photius* tells us he left, only eleven have been brought down to us, in which we have the History of CCCXXII years described, with great fidelity and care, nor have we rashly assigned the first place to *Dionysius*, in this our Chain of Authors, because he will be instead of a bright Torch to our lover of Histories, who without him must often stick and blink and walk in a dark Night, whilst he read only Latine Historians. Will you have the reason of this? *Joannes Bodinus* will give you many, and will also at the same time give you his Judgment of this Author. *Dionysius Halicarnassæus* (saith he) besides the esteem he merits by his familiar Style, and pure Attick Greek, has also written the Roman Antiquities, from the very Foundation of the City, with so great a diligence, that he seems to excel all the other Greek and Latine Authors, for what the Latins neglected as common and well known, their Sacrifices (for instance,) Plays, Tri-
umphs,

*De metho-
do. cap. 4.*

umpbs, *Insigns of Magistrates, and all the Order of the Roman publick Government, their Taxes or Revenues, their Auspicia, or Divinations, their great Assemblies, and their difficult Partitions of the People into Classes and Tribes; Lastly, the Authority of the Senate, the Commands of the Plebes or lower Orders, the Authority of the Magistrates and the Power of the People; he only seems to have accurately delivered, and for the better Understanding of these, he compares them with the Grecian Laws and Rights; as when he fetches the Laws of Retainers, Vassalage or Protection, which Romulus instituted (though Cæsar saith the same was in common use amongst the Gauls,) higher, and derives it from the Athenians and Thessalians, and he saith also the Roman Dictatour had the same Power with the Lacedemonian Harmoston, the Thessalian Archum, and the Mitylenean Æsymneten, (all which several Magistrates had in their several Countries a Sovereign Power, and were not responsible for what they then did;) the Laws of Romulus, Numa, and Servius, had together with the Origine of the People of Rome, perished totally if this Author had not preserved them; the Latine Historians (as was said before,) neglecting them as vulgar and well known, and this happens to most Historians who neglect what is commonly known, as if it were equally so to Foreigners, as well as to their own People, or as if they thought them unchangeable; thus far Bodinus. But if any Man is desirous to know farther*

farther how great a person *Dionysius Halicarnassensis* was, and what great Advantage his History affords, he may read the several Works *Henricus Stephanus* has added to his History; he lived under *Augustus Cæsar*, was a Domestick and great Familiar or Friend to *Varro*, and *Bodinus* thinks that from his Fountains he deriv'd his best Informations, *lib. 3. de Rep. c. 3.*

S E C T. XVII.

Titus Livius abundantly and not undeservedly praised, in what Time he lived, how many Books he wrote, from whence the division of them came; in what Order they are to be read, how the History may be improved, or upon the defect or loss of his History suppl'd. Plutarch's Praise and Elogie.

Titus Livius, this Author was translated into our Tongue by one Philemon Holland a Physician.

After this *Dionysius* let the Prince of the Roman History *Titus Livius* follow, famous above all others, for his Eloquence and Fidelity, (that honour is given him by *Cremutius Cordus* in *Tacitus*) which *Quintilianus* perfects and enlarges where he compares him with *Herodotus*. *Herodotus* (saith he) will not be offended that *Titus Livius* is compared with him, seeing he is in his Relations of things of a wonderful sweetness, and of a most clear Candour, in his Orations

Orations eloquent above what can be spoken, every passage in them being so exactly fitted, both to the things and Persons; and as to the Passions especially the sweeter and milder, (that I may speak sparingly) no Historian has better represented them, and therefore he hath by the variety of his excellencies equal'd that immortal briskness of Salust, nor is the censure of the famous Casaubon, that learned Man (though more modern) inferior to this. Titus Livius is a great Author, divinely elegant in a certain sweet plenty of Style, loving Vertue, hating Vices, right in his Judgment, expert in things relating to Peace and War, (though no way accustomed to or experienced in the latter) and if I have any Judgment, this was the only Genius the People of Rome (I speak as to History,) ever had equal to their Empire; these Commendations are solid and prolix enough, and yet I cannot forbear but I must here insert also the censure of Johannes Bishop of Alariensis, which Ludovicus Vivis so much admires, and in truth, I hope I shall perform an useful and acceptable piece of Service by it to the Studious, because it shews the Perfections we should aim at in History, and the Defaults we should avoid; whether he observed them in Livy, or in considering the way of writing Histories, or by comparing both these together. Variety (saith he) hath not rendered Livy confus'd, nor the simplicity of his History nauseous; in the little and low matters which often happen, he is not without blood,

De ratione
Dicen. l. 3.
p. 194. de
Hist. 1.

H

dry

dry and jejune, and in plenty and greatness, he is not turgid and vast, being full without swelling, equal and soft, on this side Effeminacy, neither luxuriously flowing, nor horridly barren; in plain things he is not unpleasant, nor languid in soft things he does not rise in a violent and forced Oratory; yet he is not so copious as to be troublesome, nor lascivious in his Pleasantry, nor so light as to be careless; he is not so severe as to be rude, nor so simple as to be naked, nor so drest that he may seem by an affected Composition to be curled with hot Irons; his Words are equal to his Matter, and his Sentences to his Subjects; he is grave and magnificent in his Accounts of Actions, and yet short and proper; in Narrations he is natural, and always circumspect, never confounding the order, nor forerunning the event, he is no seeker of favour by Flattery, or sparing in his reprehensions in expectation of a Pardon, nor yet bitter to an offence; he never spares the Senate, that great and venerable Moderatour of the World, nor the Roman People the Princess of the Earth, if precipitated by Rashness, or deceived by Error, or by any other means whensoever they happen to transgress the bounds of Moderation and Justice, not defrauding the Enemies of his Countrey; of their deserved Commendation, that he might sometimes seem only to be a Relatour, and at other times a Censour; he is so severe and slower, as when occasion serves, he never spares the gravest Censours, than whom nothing at Rome was more sacred, and in his Orations he is sparing in his Words, but rich in his Sentences; he

is much more restrain'd and concise in his words, than in his Sense, in which particular, he hath not only excell'd all other Writers, but himself also very much. This he said of *Livy*, saith *Ludovicus Vivis*, and I grant it the description of an excellent Historian. *Livy* published his History under *Augustus*, and he died the IV year of the Reign of *Tiberius*; he writ CXL Books, (which were in the opinion of *Petrarch* divided into *Decades*, not by himself, but by the fastidious Laziness of the Readers,) but of these there are only XXXV extant, of which the three first have many things in common with *Dionysius Halicarnassæus*, but described with that Sweetness and Elegance of stile, that the Reader can never repent the Repetition; in the remaining VII Books of the first Decade, this Author brings down the History to the 461 year after the building of *Rome*, and yet before our Reader proceeds, though perhaps he has attain'd a rich History of the first times of the *Romans*, out of *Dionysius Plutarch's Halicarnassæus*, and the aforesaid Books of *Elegies*. *Livy*, yet in this place *Plutarchus*, *Romulus*, *Numa Pompilius*, *Valerius Poplicola*, *Coriolanus*, and *Camillus*, may not unprofitably be read, not unprofitably did I say? what is there in that Author that can be read without great Advantage and Reward? especially if he falls into the hands of a serious Reader, that is apprehensive and of an experienc'd Judgment? *Treasures of Learning*, *Wisdom and History* may be found in *Plutarch*.

tarch, yea there are some that assert that his Monuments, (I mean his *Parallel Lives and Morals*,) are the *Libraries*, or Collections of all the ancient Historians or rather Writers, and of all that have either spoken or done any thing honourably, rightly or wisely, (whether they were *Grecians* or *Romans*,) so that *Theodorus Gaza* answered not imprudently, when being once asked what Author he would chuse, if he were to be deprived of all other, he replied, only *Plutarch*, and therefore we so often already have, and hereafter shall recommend him to the Reader, to be read by parts, every part in its proper place. By parts, (I say,) because (as *Lipsius* saith,) he did not so properly write an History as certain Particles of History, and appropriated to himself the *Lives of illustrious men*, and yet here, (if we may acquiesce in the judgment of *Colenius*,) he observes all the Laws of History, more than *Suetonius*, or any other of those that have written *Lives*; however (in the opinion of *Lipsius*,) he truly deserves above all others, to be styl'd the Prince of Writers, who doth wonderfully form the judgment, and in a diffused and plain way of Writing, leads a man every where to Vertue and Prudence.

In Not. ad
Polis. lib.
I. c. 9.

Epist. de
Stud. Polis.

S E C T. XVIII.

The second Decade of T. Livy, that is, from the X to the XXI Book is lost; how and from whence the History may be supplied. Appianus Alexandrinus, what Learned Men think of him.

BUt to proceed, where we should have gone on; in *T. Livius* the whole second Decade, from his Xth Book, to his XXIth is lost, to wit, the History of LXX years, from the year of the City 461, to the year 531, in which space of time, (besides other very remarkable things,) the War with *Pyrrhus* King of *Epirus*, call'd the *Tarentine* War, the first *Punic* War, and the *Lygustick*, *Illyrick* and *Gallican* Wars, are said to have happened; for the supplying therefore this defect, the Arguments of these Books drawn by the Epitomizer of our Author may be useful, and for the filling up, and enlarging the Story *Plutarch's Pyrrhus*, and the XVIIth, XVIIIth, and XXIII and XXIIIId Books of *Justin*; to these may be added 14 Chapters of the IVth Book of *Orosius*, who flourish'd 415 years after Christ, and the IV first Chapters of the third Book of *Paulus Diaconus* his *Historia Miscella*, who lived about 787 years after Christ, and especially the first and second Books of *Polybius*, in which though we have not a full History of the

Plutarch.
Justin.
Orosius.

P. Diaconus.

Polybius.

Fabius
Maximus
and M.
Marcellus.

J. Zonaras.

Appianus
Alex.
Bibl. Od.
57.

Method.
l. 2. cap. 4

first *Punick* War; yet we shall there find more of it than in all the Latin Historians that are now extant; and we may judge the same of the Wars the Romans made with the *Galls*, inhabiting in *Italy*. And here *Plutarch's M. Marcellus*, and *Fabius Maximus* may be taken in, who fought most valiantly and successfully against the *Ligurians*, and *Cisalpine Galls*; and as they afterwards did in the second *Punick* War against the *Carthagineans*, for *Fabius* first broke *Hannibal* with delays, and then, *Marcellus* taught the World, it was possible to beat him, as the Authour *de Viris Illustribus* writes, Chap. 45. Lastly, *Jeanes Zonaras* may perhaps afford some assistance for filling up this Gap in the *Roman History*, who in the second Tome of his *Annals* has given a short account of the Affairs of the *Romans*, from the building of the City to the Reign of *Constantine the Great*, and also *Appianus Alexandrinus* will afford some help in his *Punicks and Illyricks*. A Writer according to the censure of *Photius*, studious of delivering the truth as far as possible; a Discoverer of the Military Discipline above most others, and he is one of those who hath as in a Table represented to us, the *Provinces*, *Revenues*, *Armies*, and in general, the description of the whole *Roman Empire*, as *Johannes Bodinus* hath observed. And *Josephus Scaliger* in his *Animadversions* upon *Eusebius*, supposeth him to have been a mere Child in History

History, or else that many things had been rack'd to his *Syriacks* by others; and the Learned *Vossius* affirms, he took many things from *Polybius*, and useth to transcribe *Plutarch* word for word; and in truth *Franc. Balduinus* acknowledgeth that some passages of *Plutarch* in his *Crassus* concerning the *Parthian* War, are repeated in p. 87. Lib. 1. de instit. Hist.

the Books of *Appianus*: but this is supposed to be done, not by *Appian* (who was contemporary with *Plutarch*;) but by some of his Transcribers, that they might fill up some Chasm in his Commentaries. This Author flourished in the year of Christ, 123.

Both lived under Hadrian, as Vossius out of Photius, but Appian continued much longer, and writ under Antoninus the Successour of Hadrian.

SECT. XIX.

Where the remaining XXV Books of *Livy* are to be read; what other Authors may confirm or illustrate that History; the nine last Decads and an half are intirely lost, whence that loss may be supply'd; the History of *Salust* commended; and also *Cæsar's* Commentaries; by the Learned of the more ancient and of the latter times.

Our Reader having thus furnished himself as well as he can, is now to proceed to the XXVth Book of *T. Livius*, (that Titus Livius vius.

Plutarch.

is to the third Decade,) and let him go on, and diligently read all that remain and are still extant, in order (that is two Decades and an half,) in which he will find an uninterrupted History of LVI years, to the year of Rome 587, but together with those XXV Books of *Livy*, (for just so many besides the first Decade have escaped this common Shipwreck,) and besides *Plutarch's Fabius*, and *Marcellus* already mentioned, let the Reader also peruse his *Hannibal*, *Scipio Africanus*, *T. Quinctius Flaminius*, *Paulus Aemilius* and his *Cato Major* or *Censorius*, because every one of these flourished in that interval of time, and *Plutarch* hath written their Lives very largely and clearly, and in them the success of the Roman Affairs. From the XLVth Book of *Livy* nine Decades and an half, (for he writ XIV Decades,) that is, 95 Books are perished in that common and deplorable Shipwreck, that is, the History of 157 years, to the Death of *Drusus Nero* the * Son-in-Law of *Augustus Caesar*, who died whilst he was General in an Expedition against the Germans beyond the Rhine, Anno U. C. 744. The Contents of these Books are yet extant, collected by the before mentioned *Epitomizer*; for the improvement of which after *Plutarch's Cato Major* follow his two *Gracchi's*, *Marius*, *Scylla*, *Cato Minor* or *Uticensis*, *Sertorius*, *Lucullus*, *Pompeius Magnus*, and *Marcus Brutus* to be read every one in his time, and

* He was
the Son of
Livia, the
Wife of
Augustus
by a former
Husband.

and with them let the Reader take in *Salustius* his *Jugurthine War*, and add to them also the *Catilinarian Conspiracy*, and *Cæsar's Commentaries*, which Authors

Salustius and Cæsar's Commentaries, both these Authors are in English, especially the latter rarely done. Lib. 14.

Antiquity accounted amongst the principal Historians, *Salustius* was famous about 44 years before Christ, Anno V.C. 707. And *Quintilianus* hath compared him with *Thucydides*; *Tacitus* calls him the most florid Writer of the Roman History; he is call'd by *Martial* the *Epigrammatist*, *Crispus* the first of all the Roman Historians, whereupon *Co-*

De Studio Politic.

*Consider (saith he) that by the Testimony of the Antients themselves, there was in Salust all those Endowments that make a perfect Historian; and afterwards, You can repeat the Catilinarian Conspiracy by heart, but to no purpose, if you do not well consider that Man's profound knowledge in publick Affairs, which he hath discovered even in that very small Book; and he wrote the Jugurthine War with no less Art, and his two *Epi-*

** And yet it is not agreed amongst the Learned, whether these two Epistles are his or no.*

istles to Cæsar, concerning the settling the publick Affairs; do they not even seem to have fallen from Heaven; and Justus Lypsius saith thus of him; If it were left to me, I should in this Catalogue not doubt to chuse Salustius for president of the Senate of Historians; and as to Cæsar's Commentaries, who ever thought they did

not

In Bruto.

In Præf.
l. 8. de Bel-
lo Gall.

Lib. 1. de
Hist. Lat.
c. 13.

not deserve the highest Commendation, and to be read by young Men with the utmost care? Cicero averr'd that they were very much to be approved. *Aulus Hirtius* saith they were to be admir'd; They are (saith he) so much approved by the Judgment of all, that they rather seem to have prevented the need of another Writer, than to have afforded him an assistance or occasion; and yet (as he goes on,) my wonder here exceeds that of all others, for they only know how well and Correctly he hath written them, but I know with what facility and quickness he did it. But what say the Criticks of our Age? they do not much less esteem it? The famous *Vossius* thus expresseth himself; He is a pure and elegant Writer, and most accurate in the structure of his Words, and glides along like a pleasant quiet River, and is politick and grave in his Sentences, in which he excelleth *Xenophon*, though in the rest he is not much unlike him; and a little after, In truth here is a great plenty of great and useful things, which he that neglects to please himself in the Interim, with the Elegance of the Words, is less wise than Children, who do not so delight themselves with the Leaves of Trees, as to despise their excellent Fruit. The Piece of the African War, whether it be *Cæsar's*, or *Oppius*, or *Hirtius* that writ it, is preferr'd by *Colerus* before all the rest; that work (saith he) surpasseth the rest, not only in Bloud and Colour, but in Strength also and Nerves: Princes and Souldiers have in it what

what they may reade and practise, or rather admire; for who can imitate Cæsar? Justus Lipsius differs somewhat from these two concerning Cæsar's Commentaries, and thus he writes; Of those Historians that are ex-
 tant, C. Cæsar is most praised, if as an Ele-
 gant Narratour, I willingly assent, for the
 Style of that Man is truly pure, adorned but
 without paint, or force, and worthy either the
 Attick or Roman Muse; but if as a perfect
 Historian, I say I doubt, because in his Civil
 History, some doubt of his Fidelity, and the third
 requisite in a good Historian, the Moral and
 Politick part is altogether wanting in him;
 and therefore Cæsar who was no undervaluer
 of himself, gave them the Title of Commen-
 taries, and not of Histories, and even for
 this he deserved true praise, because he despised
 the false.

Epist. ad
 Max. I.
 Imp.

SECT.

S E C T. XX.

Of Dion Cassius, and his History, how many Books he wrote, how many of them have perished, and how great the loss is; how deservedly Vellejus Paterculus is reputed one of the best Writers; his Vertues are shewn and his Faults not dissembled: A Transition to the Writers of the times of the Cæsars.

Dion Cassius, he flourished in the year 231 after Christ.

AFTER Plutarch's Lucullus, the remainders of Dion Cassius or Coccejus may be taken in also, who is deservedly reputed one of the best Historians; they begin with the Actions of Quintus Metellus in Creete, Anno V. C. 686, then they express the great Enterprises of Pompey, beginning with the Pyratick War, and so continue down the Roman History, to the Death of Claudius Cæsar, Anno V. C. 806. In truth Phot. Bib. Dion wrote LXXX Books of History, Cod. 71. beginning with the Arrival of Æneas in Italy, and the building of Alba and Rome, and so went on without any interruption, ending in the Slaughter of Heliogabalus, Anno V. C. 973, Christi 221, but the first XXXIV Books are lost, the next following XXV are Extant, and those that succeeded these again are lost; how great the loss of these LV Books is, will easily appear of any Man from what is spoken of him by John Bodinus; Considering (saith he,) that Dion spent

spent his whole Life in managing publick Affairs, and by all the inferiour degrees of Honours, arose to that height as to be twice made Consul, and after that being Proconsul, Governed some Provinces to his great honour, joyning a great knowledge and experience together; who can doubt whether he is to be placed amongst the best Writers of History? in truth he gathered together very accurately the order of the Assemblies of State, and the Rights of the Roman Magistrates; he is the only Person who hath given an account of the Consecration or Deifying of their Princes, and Divulged their Arcana imperii, secrets of State, as Tacitus calls them, for he was a diligent Searcher into the publick Councils. Or if our Reader desireth to go a shorter way, and to read the rest of the History where Livy fails, twisted in one thread as it were; *Vellejus Paterculus* may very well be admitted, who flourished under *Tiberius Cæsar*, as he himself testifieth, *Anno Christi* 27. *A clear Explainer of the antient History, close and of a great efficacy*; and *Aldus Minutius* speaks thus of him, *He is honest and true, till thou comest to the Cæsars, where he is not every where faithful, for through flattery he conceals or covers many things, yea and plainly tells them otherwise than they were, yet he expresseth himself every where, with a certain facil and flowing Eloquence.* *Justus Lipsius* thus speaks of him, nothing can flow with greater purity and sweetness than his Style; he comprehends the Antiquities of the Romans, with so much brevity and perspicuity, that (if he

Vellejus Paterculus.

Ald. in Seholis ad Vell.

he were extant intire,) there is no other that is equal to him, and he does commend the illustrious Persons he names; with a certain exalted Oratory, and worthy of so great a Man, as *Johannes Bodinus* saith; it is commonly conceived and agreed, that his *Compendium* of the Roman History is contained in two Books, but we have only some Shreds of his first Book, as *Rhenanus* calls them, but if the Reader begins with the IX Chapter of the *Gruterian* Edition, he will find the History intire, from the Conquest of *Perseus* King of the *Macedonians*, to the XVI year of the Reign of *Tiberius Cæsar*, and he may all along as he pleases, joyn the Lives I have mentioned above, in their order with *Vellejus*, to enlarge the History, and so he may pass on to the Writers of the *Cæsarian* times.

An Addition.

"The Author having in the end of the
 "XVIII Section, made only a short mention of *Appianus Alexandrinus*, I think it
 "not amiss here to give somewhat a larger
 "account of him, because there is an excellent Version of his Works in *English*,
 "whereas *Dion Cassius* to my knowledge
 "was never Translated into our Language.

"*Henry Stephens* in his Dedicatory Epistle
 "before *Appianus*, calls him the Companion of *Dion Cassius*, and saith that these
 "two were of great use to all those who
 "desired

“desired to know the flourishing times
 “of the *Roman* Common wealth, and to
 “understand many Passages in *Cicero* and
 “others, concerning the State of the *Ro-*
 “*man* Republick, for those Latine Histo-
 “rians who have come down to us, cannot
 “so well satisfy their Thirst as *Dion* and *Ap-*
 “*pianus*, but if they do not leave their Rea-
 “der wholly Thirsty, yet we cannot deny
 “but he will remain very unsatisfied. And
 “a little after, saith he, I shall mention
 “another thing in which he is the Com-
 “panion of *Dion*, that is, he relates not a
 “few things that concern the change of
 “the *Roman* State, and the institution of
 “their Princes, and there is one thing in
 “which he excels *Dion*, and all the other
 “Historians, which is his ascribing those
 “miseries which are attributed by all the
 “rest to *Fortune*, to the Providence of
 “God; thus far that Learned Man speaks
 “of him.

“*Vossius* saith, he writ the *Roman* Hi-
 “story in XXIV Books, beginning at *Aneas*,
 “and the taking of *Troy*, but with great
 “brevity till the times of *Romulus*, and
 “then he wrote more accurately of all the
 “succeeding times till *Augustus*, adding
 “some things here and there to the Reign
 “of *Trajan*, but then the manner of his
 “dividing his Works, and the Titles and
 “Arguments of his Books may be best
 “Learned (saith he,) from *Photius*, and
 “from his own Preface; of this vast work
 “we

“ we have now extant nothing but his *Pu-
nick, Syrian, Parthian, Mithridatick,*
“ *Iberian* and *Illyrian Wars*, and 5 Books
“ of the Civil Wars of the *Romans*, and a
“ fragment of the *Celtick* or *German War*.

“ *Henry Stephens* prefers him also before
“ *Dion Cassius*, and all the rest of the Hi-
“ storians, because he reduced his History
“ into certain Classes, that though the
“ whole was a *Roman History* yet the va-
“ riety of the Titles which he placed be-
“ fore each Book, seem'd to promise the
“ Reader a kind of new Subject, and by
“ that hope allur'd him to proceed, not
“ to mention (saith he) how much more
“ easily any thing sought after, may be
“ found in this method of Writing; in this
“ *Appianus* has been very ingeniously imi-
“ tated by, *Dr. Howell* in his late learned
“ *Universal History*.

“ *Photius* gives this account of *Appianus*
“ his History of the Civil Wars of the *Ro-
mans*; these things are, saith he, con-
“ tained in them, first the Wars betwixt
“ *Marius* and *Sylla*, then those betwixt *Pom-
pey* and *Julius Caesar*, who contended a-
“ gainst each other, and fought many great
“ Battels, till Fortune favouring *Caesar*, *Pom-
pey* turn'd his back and fled; then the
“ Wars of *Antonius* and *Octavius Caesar*, who
“ was afterwards call'd *Augustus* against the
“ Murtherers of the first *Caesar*, in which
“ many of the greatest *Romans* were, con-
“ trary to all Laws and Justice, proscribed
“ and

“and Murthered; then the Wars betwix
 “*Antonius* and *Augustus* themselves, who
 “had several sharp Fights to the destru-
 “ction of great Armies, till at last Victo-
 “ry smiling upon *Augustus*, *Antonius* fled in-
 “to *Egypt*, having lost his Army, and there
 “Murthered himself, which being the last
 “Book of the Civil Wars, shews also how
 “*Augustus* took in *Egypt*, and the Common-
 “wealth of *Rome* became a Monarchy
 “under *Augustus*.

“He gives us also this account of the
 “Authour. *Appianus* was by birth an
 “*Alexandrian*, and at first a Pleader of
 “Causes at *Rome*, afterwards he was a
 “*Præfect* or Governour of some Provinces
 “under the Emperours; his Style is mo-
 “derate and restrain’d, but as far as is
 “possible he is a lover of Truth, and an
 “exact Relatour of Military Discipline,
 “apt to put life into the desponding Sol-
 “diery, and to appease them when enra-
 “ged, and well able to describe and imi-
 “tate any Passion. He flourished in the
 “Reigns of *Trajan* and *Adrian*; thus far
 “*Photius* speaks of him.

“That which prevail’d upon me chiefly
 “to insert this Addition in this place, was
 “*Appianus* his History of the Civil Wars
 “in V Books written with great Clearness,
 “Elegance and Accurateness: In which
 “beginning with the *Gracchian* Sedition,
 “about the *Agrarian* Laws, *A. U. C. 622*,
 “or thereabouts, and continuing it down
 “through

" through all the various Seditions and
 " Civil Wars of the *Romans*, to the Death
 " of *Pompey* the younger, *Anno U. C. 718.*
 " which was but five years before the fatal
 " Battel of *Actium*, and *Augustus* his settle-
 " ment in the Empire, a story that is not
 " writ at large and intirely by any other
 " but this Author and *Dion Cassius*, and is
 " one of the best Supplements, that is ex-
 " tant of the last Books in the end of *Li-*
 " *vy*, and one of the best Introductions too,
 " to the History of the *Cæsars*; and lastly,
 " it is one of the most lively Representati-
 " ons that is to be found in any History
 " of the Disorders of Common-wealths ,
 " and the Miseries that attend great Chan-
 " ges in Governments, and so of great
 " use in this our unsettled Age.

" It is certain this History has lost its
 " end, for *Photius* gives an account that
 " it reached much lower down in his times
 " than it doth now.

" There is lately published an excellens
 " History of these times, written original-
 " ly in French, but made English, where-
 " in all these Greek and Latin Historians
 " which have related the History of this
 " great change in the *Roman State*, are
 " reduc'd into one elegant body. Intitu-
 " led; *the History of the first and second Tri-*
 " *umvirate*, Printed for *Charles Brome* in
 " 1686.

SECT.

S E C T. XXI.

The History of the Cæsars is first to be fetched from Suetonius and Tacitus ; the great Honour shewn to both of them by the Testimonies of very learned Men ; the Judgment of the most famous Criticks concerning Tacitus various or rather contrary ; Light afforded both to Suetonius and Tacitus by Dion Cassius.

AS to the Writers of the *Cæsarian times*, Suetonius, let the Reader begin with Suetonius Tranquillus, a most correct and candid Writer, as *Vopiscus* styles him. He flourished under Trajan and Adrian, Anno Christi, 227, and was Secretary to Trajan: he was an intimate Friend to Pliny Secundus, and he deserved his esteem, being as Pliny saith in a Letter to Trajan, an honest, sincere, learned Man. And thence I conclude that the Testimonies of the later Criticks concerning him are true, as that of *Ludovicus Virvis*; Suetonius is the most diligent and impartial of all the Greek or Latin Writers, he seems to me to have written the Lives of the XII Cæsars with great Integrity, because he conceals not the Vices or suspicions of Vices in the very best Princes, nor does he dissemble the Colours of Vertue in the worst. Colerus doth almost follow Virvis, as to the main, and then adds something as to his Style: His Style saith he) is short and nervous, and

In firmo,
c. 1.

Spartia. in
Adriano.
c. 11.

Lib. 10. Epi
95.

Lib. 3. de
trad. disc.

Colerus Epist. de
Stud. Poli.

no man has more diligently intermixt the publick Rites, he is most correct and candid, and not obnoxious to any man, for whoever wrote the tempers or humors, and manners of Princes with a greater freedom? Courtiers and Statesmen may from hence reap much advantage, and may also from Suetonius at the same time learn to detest flattery. And with Suetonius Tranquillus, the Reader may admire Tacitus an Historian of a great and sharp judgment, who wrote of the same times with Suetonius; the Criticks say he had a new, concise and sententious way of writing, but as to the use and utility of his History they vary, or it may be rather fight each against other.

Tacitus.

Ep. ad Ord.
Balav.

Ad Max.
l. 2. Imp.

Justus Lipsius the Prince of the Criticks thus expresseth himself; an useful and a great Writer, and who ought to be in their hands, who have the steering of the Common-wealth and Government; and again, a sharp Writer and very prudent, and who if ever may be very useful in the hands of men, in these times and Scenes of Affairs; he doth not recite the Victories of Hannibal, almost fatal to the Romans, nor the specious Death of Lucretia, nor the Prodigies of the foretellers, or the Predictions of the Etruscans and the like, which are apter to please than instruct the Reader. Let every one in him consider the Courts of Princes, their private Lives, Counsels, Commands, Actions, and from the apparent Similitude that is betwixt those times and ours, let them expect the like Events; you shall find under Tyranny, Flattery and Informers, Evils too well known in our times,

times, nothing simple and sincere, and no true Fidelity even amongst Friends; frequent Accusations of Treason, the only fault of those who had no fault; the Destruction of great Men in heaps, and a Peace more cruel than any War. I confess the greatest part of his History is full of unpleasant and sorrowful Accidents, but then let us suppose what was spoken by the dying Thraësa, spoken to every one of us; Young Man, consider well, and though I implore the Gods to avert the Omen, yet you are born in those times that require the well fixing your mind by Examples of Constancy: To this may be added his Style, which is by no means sordid or vulgar, but distinguish'd with frequent and unexpected Sentences, which a Man cannot conjecture whence they should be deriv'd, which for their Truth and Brevity may be compared to Oracles; to conclude, he is a wonderful Writer, and does most seriously do, what he seems not to make his business at all, for it is not only a History, but a Garden and Seminary of Precepts. Colerus follows here the Judgment of Lipsius, and thus he writes, we esteem the Judgment of Lipsius as equal to Tacitus; thou thinkest, and that seriously, of the Court and Palaces? as I love thee, look a little seriously in Tacitus, into the fortune of Courtiers, and the genius of Princes. Let Cornelius be always by thy side, that true Court Companion; nor is there any Cause that our Centaurs and Rusticks should affright thee from him, who pretend that these Representations are too ancient, and nothing like our manners and times. I say

The Method and Order

it is nothing so, there is the same Play still upon the Stage, the same Vertues, the same Vices are reacted, only the Authors are reacted, only the Actors are changed, only here wants a learned and a wise Spectatour. Isaac Casaubon, a person admired for his Learning and Vertue, here goes quite against the Judgments of Lipsius, and Colerus, for where he compares the other Historians with his Polybius, he affirms of Tacitus, that if his fortune had not deprived him of a Subject worthy of his faculties, he might have equall'd any of the most excellent Greek or Latin Historians, but such times, (saith he,) fell under his Pen, especially in his Annals; as there were never any more polluted with Vices, or more destitute of, or enraged against, all Vertues: then comparing more particularly the matter of the History of Polybius and Tacitus together, he concludes thus, We can easily excuse Tacitus, but not those who prefer this Author before all the other Historians, and aver that he is to be frequently read by Statesmen, and the only one from whom Princes, and their Counsellours should take rules for the Government of Common-wealths. Now if we would expose the absurdity of this Opinion, it would not be difficult to prove, that those who think so, accuse our present Princes of Tyranny, or would manifestly teach them the Principles of Tyranny; for what can be more pernicious (especially to a young Man,) than the reading of those Annals? For, as good Examples when they are frequently in sight improve a Man, without his Observation, so ill Examples hurt us, for by little and

and little they sink into our Minds, and have the effect of Precepts, being often read or heard; but to proceed, our Reader will better apprehend, and more clearly understand both *Suetonius* and *Tacitus*, if he has first read *Dion* Dion Cassius whom I mentioned before, and of this opinion *Colerus* is also; Thou wouldest better understand *Suetonius* and *Tacitus*, let then *Dion* lead the way. I would have thee know this, that he is the only Author, who has given us the famous and Politick Oration of *Meccenas* to *Augustus*, which is worth all the rest of the Histories, and he has also the splendid Oration of *Agrippa* to him; in other things and relations he hath not wholly escaped the suspicion of Falsehood.

Additions.

"*Carolus Patin* Professor of Physick at *Padua*, a Person extraordinarily well versed in Antiquity, set out *Anno* an excellent Edition of *Suetonius* evincing the truth of his Relations by the Testimony of ancient Coyns and Medals as *Grævius* has since of *Florus*.

"It would not in my Opinion be much amiss in reading *Tacitus's* History we likewise joyned the Political Observations upon it of a late ingenious Writer *Christopherus Fostnerus*, who parallels most material Passages in his History with Examples out of the modern, as *Guicciardin*, *Thuanus*, &c.

S E C T. XXII.

The Passage to the rest of the Writers of the Augustan Story how to be made, viz. Spartianus, Capitolinus, Vulcatius, and the other Authors, who are not to be lightly esteemed, the Judgment of Justus Lipsius upon them, and also of Casaubon; Herodian to be read in his place with them; how far these Authors have brought the History, and that amongst them Aurelius Victor, and Pomponius Lætus are to be admitted.

THese being thus expedited, if the Reader please to take in the Lives of *Nerva Coccejus*, and *Trajan*, two most excellent Princes out of *Aurelius Victor*, *Xiphilin* or any other of the Writers of Lives; *Spartian's*, *Adrian*, and *Capitolinus* his *Antoninus* will immediately follow in their order, and all the

Spartianus, Lampridius and Capitolinus flourished under Constantius Chlorus, Anno Cb. 295.

Vulcatius under Diocletian, Anno Christi, 289.

rest of the Emperours, whose Lives and Actions are written by those six Writers of the *Augustane* Story, not so elegantly as truly, and were lately put out accurately amended and illustrated by *Isaac Casaubon*, the immortal Glory of this last Age; and *Claudianus Salmasius* a man learned to a Miracle in the ancient Learning: and although *Casper Adors. Barthius* prosecutes these Authors, with a mean and slight Testimony, and affirms, that

Adors. l. 26. c. 16.

that the Latine Tongue was become deform'd, in the very Ages of *Theodosius* and *Justinian*; yet I would not have any man thence conclude, that he shall gain small Advantage by the reading of them: let him rather hear *Justus Lipsius*, and *Casaubon's* *Epist.* Judgment of them, of which the first thus *quest. l. 5.* briefly; *one Writer is useful for one purpose, and Ep. 2.* another for another; *Spartianus*, *Lampridius*, *Capitolinus*, and *Vulcatius*, and the rest of the Writers of the second form, have indeed not much Eloquence, but it is possible to extract out of them a vast plenty of Antiquities, and of the forgotten Customs. The latter is yet more large in their Commendations; The reading of these Authors (saith he) is not only useful but necessary for all men, but especially for all those who are studious of the ancient manners and History, and especially for those who love the Roman Civil Law. For how many things will you find dispers'd in the whole Work, which belong properly to the Study of Law? how often is it there observed, that a new Law was introduced; or an ancient Law abrogated? that I may not mention this, that if it were not for these Writers, many of the great Civilians, whose Names and Fragments are extant in the Pandects, would have been altogether unknown to us, not to mention also the Style, which is common with these Authors, to the ancient Lawyers; in short, what esteem ought we to have for the excellent Letters of so many Princes, so many grave Decrees of the Senate, and so many other publick

lick Monuments, transcribed out of the Cabinets of the Cæsars, out of the Acts or Registers of the Senate and People, or out of I know not what other secret and conceal'd Records? or whom will you assign out of all the number of the ancient Writers, to whom we are indebted for a like Fidelity or Industry? nor ought I to pass by those Learned, and not far fetch'd but Domestick Digressions, with which these Books are enriched as with so many studs of true and Radians purple in very many places; thus far Casaubon. These Historians will furnish the Reader with the History, (if the Chronologers deceive me not,) of an Hundred Sixty and Seven years, it is however certain, they will give him the names of LXX and upwards, who in the course of these times, by right or injury obtain'd the name of *Emperour* or *Cæsar*. The Lives of some of which also are written in VIII Books, by *Herodian* an Authour of good Judgment, discreetly and elegantly; therefore if the Reader please to joyn him to the other six Writers of the Lives, in his due time he will have a fuller, and more illustrious History of *Commodus* the *Emperour*, and of the other seven that succeeded him, to the *Gordians*; for he will find in that Writer, a great variety of both things and men, and frequent examples of Fortune's Frowns and Smiles, as she is ever changing; and he will observe strange and wonderful Counsels, and unexpected Events; he will find as occasi-
on

Herodian.
Herodian
flourished
Anno Cbr.
224.

on serves grave Sentences, and a style full both of dignity and sweetness; to conclude, ^{Politian.} he will find plenty of necessary Ustensils for the ^{in præf. ad} improvement of his Manners, and as it were ^{Innoc. 8.} the Looking Glass of Humanity, which he may ^{Pont.} inspect all his Life time, and from whence he may draw Instructions for the better management of publick or private Affairs. Let him then read this Author either in Greek or Latin, for I know not whether *Herodian* deserves more Honour, who in his own Language flows with a plentiful vain, or *Politian* who has translated him so happily, that he doth not seem so much to have rendred as writ that History. However these six Writers, the last of which is *Vopiscus*, who is yet learned and accurate beyond any of the rest, will bring the Reader to the thousand thirty and sixth year after the building of Rome, that is, to the Death of *Carinus Caesar*, who with *Numerianus* is said to have reigned or affected the Empire after *Carus*; it is to be confess'd that in this Series which these six Writers of Lives have left us, there is a Gap betwixt *Gordianus* the third, and *Valentinian* the Emperour; for *Valerianus* did not succeed immediately after *Gordian*, but first the two *Philippi*, and to them the *Decii*; and then *Vibius Gallus*, with his Son *Volusianus*, then *Aemilianus Libycus*, who was immediately succeeded by *Valerianus*; and the learned ^{In Not. ad} *Casaubon* reckons some others, to the num- ^{Trebell.} ber of Fifteen, between *Cæsars* and *Emperors*, ^{Poll.} within

within the space of *nine* or at most *ten* years, none of whose Names are mention'd any where in these Writers; a supply is therefore to be made of this defect from

- He flourished An.* *Aurelius Victor*, a discreet and prudent Writer, of whom *Ammianus Marcellinus* saith, *Cbr. 395.* That for his Sobriety he is much to be commended; and *Casaubon* calls his small Piece of the Lives of the Emperours: An elegant Discourse: or from *Pomponius Laetus*, *In Not. Ad.* A Man, (for the Age in which he wrote) *Hist. August. Polit. Mis-* rarely acquainted with Antiquities and good Learning, and very conspicuous amongst the most excellent Wits of his time; who hath written a *Compendium* of the Roman History, from the Death of *Gordian* the younger, a little beyond the time of the Death of *Heraclius*. This Author flourished about the year after *Christ 1488.* In this History of the Cæsars you may read many things which are not to be found in any of the Historians, which for the most part be extracted from the *Ancient Panegyrists.*
- Voss. de Hist. Lat. lib. 3. c. 8.* *Paulus Jo-* *vius Elog.* 40.

S E C T. XXIII.

After the times of Constantius Chlorus, and a little before, the History seems a little perplex'd, especially in the Latin Writers, Eusebius, Zosimus and Zonaras, will render it more plain; of Zosimus and Zonaras, and their Writings; and also Jornandes and Ammianus Marcellinus, who is here to be read. The Opinion of Lipsius and Balduinus the Lawyer concerning him.

BUT because the History of those times is very confused (especially if we consult none but Latin Writers) to the Succession of *Constantine's* Children. It will well requite the trouble, to seek Assistance from the Greek Authors, *Eusebius, Zosimus, Zonaras*, or some Authour; as well in relation to the aforesaid Emperours, as also to them that follow *Dioclesian, Constantius Chlorus, Galerius* and *Constantine the Great*, whose Histories may be thus illustrated: For in this Age *Eusebius* flourished, under *Constantine* and his Children, about the year of *Christ* 325. and for his great Learning and extraordinary Knowledge of History, was very famous; of whom more will be spoken when we come to the Church-Historians.

Since the Death of our Author,
there has been publisht, first by
Baluzius

*The Method and Order*Lactanti-
us.

Baluzius, a Learned Frenchman; Secretary to the late famous Minister of France Cardinal *Mazarine* and since that at *Oxen*, a History of all the Roman Emperours, from the 20th year of the Reign of *Dioclesian*, Anno Christi 303. to the year 313. which was the 7th year of the Reign of *Constantine the Great*, Written by *Lucius Caelius Lactantius*, and tiled, *De mortibus persecutorum*: This Author was contemporary with *Eusebius*, and was Tutor to *Crispus*, one of the Children of *Constantine the Great*; and though this History is but of a short space of time, yet it gives a great light to the most intricate part of that History, and is of great credit, as being written by a Person of great Fidelity, who was an eye-witness of all those Transactions, and a very elegant Writer.

Zosimus. *Zosimus* writ the declension of the Empire in VI Books, beginning with *Octavianus Caesar*, and ending in the taking of *Rome* by the *Goths* under *Alaricus*: In the first Book he runs through all the first Emperours, to *Dioclesian*, with great brevity; but in the other V Books he gives a larger and fuller account. He lived in the time of *Theodosius the younger*, who began his Reign, Anno Christi 507. and ended it Anno

449. his Style is short and clear, pure and sweet, as *Photius* represents it. He was a Pagan, and therefore reflects very often upon the Christian Princes; and yet *Leunclavius*, a Learned German, doth not think it is fit, for all that, to call his Fidelity too easily in question: and he adds *In Prefat.* moreover, That if any Man read him without *ad Sambu-* Prejudice, He will find, that his History cum. (which is almost totally made up of those things that were passed by, and not taken notice of by the rest of the Historians) is very pleasant, and useful to all Men who are employed in State Affairs. Henry Stephens was of opinion, That *Epist. ad* he industriously sought into the truth of conceal'd *Phil. Sid-* things, and carefully discover'd it. This Hi- *nejum.* story is for the most part of it an Epitome of * *Eunapius*, who wrote an History of the *Cæsars*, beginning where *Herodian* ends, and continuing it to his own times; he lived under *Valentinian*; *Valens* and *Gratian*; about the year of Christ 370. His History though said to be extant at *Venice*, was never Printed. But *Photius*, saith *Zosimus*, did *There is* almost transcribe *Eunapius*, as differing from *lately an* him only in this, that he doth not reproach *Elegant* *Sti-* licon as *Eunapius* did; and that his Style is *Version of* shorter and more easie, and that he rarely makes *printed in* use of any Rhetorical Figures: but *Zosimus* be- *English.* gins his History much higher, and continues it down much lower.

Voss. de Hist. Græc.
c. 18. l. 2.

* *Eunapius's* History is said to be extant in Manuscript in the Library of Venice.

Zonaras.

Johannes Zonaras wrote a general History from the beginning of the World to the Death of the Emperour *Alexius Comnenus*, Anno Christi 1118. in whose time he lived; he divided it into three Tomes; in the first Tome he briefly writes the History of the World, from the Creation to the Destruction of *Jerusalem*. In the second Tome he writes the *Roman* History, from the building of *Rome* to *Constantine* the Great, but with great brevity. The third Tome gives an account of the Actions of all the Christian Emperors, from *Constantine* the Great, to the Death of *Alexius Comnenus*. From some or all of these therefore the History of the foresaid Emperors may be made more full and clear, especially if to those things which are related by *Zosimus*, as done by the *Goths* under *Gallienus*, and the succeeding Emperors of

Jornandes

Rome, *Jornandes* may be call'd in as a Witness, who will assure us, that all which *Zosimus* hath related is true: For as *Leunclavius* assures us, What both these Historians have written concerning the *Goths* do most exactly agree; nor is there any other difference betwixt them but this, that *Jornandes* is a little more full, as not omitting the circumstances of things; nor is it to be wondred at that these were not so well known to *Zosimus* as they were to *Jornandes*, for the latter was a *Goth*, or an *Alan*, which Nation was nearly related to the *Goths*, and understood the Affairs of the *Goths*, who were his own Country-men, much better

better than the Grecians did, and joyned the Gothick Historians with the Greek and Latin Writers, as he himself confesseth. *Jornandes* flourished about the year of Christ 540. and here let the Reader proceed immediately to the reading of *Ammianus Marcellinus*, a Man of a clear Fidelity and Judgment in the esteem of the most rigid Censors. By his own confession, his Language is Military and Unpolished; he was very famous about the year of Christ 375. He diligently prosecutes as a Souldier the account of Military Affairs, and doth often digress in Relations; and doth not seldom intermix Sentences, as *Justus Lipsius* acquaints us. And *Balduinus* goes on thus, He is indeed a Souldier, but a very Learned Souldier; and so studious of Antiquities, that there is scarce any thing which he hath not searched out. To speak in one word, he is a most diligent Writer; his Latin indeed is rough, for he is a Constantinopolitan; but he is full of Learning, and has included in his History, a various, manifold and uncommon Literature; and has largely Wrote an History of those times, that are not so well Written by any other: thus, and much more *Balduinus* relates of him.

Marcellinus Wrote XXXI. Books, from the beginning of *Nerva* to the death of *Valens*, in whose Court he lived; but of these, the first XIII. have perished in the common Shipwreck; in those which are extant he begins with *Gallus Cæsar*, about the year of Christ 353. and largely describes the Actions and Lives of *Constantius Cæ-*

sar, Julian, Jovian, Valentinian and Valens, an Eye-witness of a great part of which things he was, and he will bring down the Reader to the year of *Rome 1128.* which is the 378th year of *Christ.* His History was Translated into *English* by one *Philemon Holland,* a Dr. of *Physick,* and Printed at *London* in *Folio,* in 1609. who before had Translated *Livy, Suetonius, and L. Florus;* but this Author was not then so well understood as he is now, by the indefatigable industry of *Henry and Hadrian Valesius;* and therefore 'tis fit there should be a second, and a more pleasant Version made of this excellent Author.

S E C T. XXIV.

Paulus Diaconus his *Miscellean History*. Jordanes his *History of the Goths*, and Agathias, may be here read; or if the Reader please, the *Third Tome of Zonaras*, whom Nicetas Choniates follows, and after him Nicephoras Gregoras; or if this seems too long, then the Reader may immediately after Zosimus begin Blondus Forlivienfis; or, after Vopiscus, Carolus Sigonius his *History of the Western Empire*; and, from thence, pass on to the VIIth or VIIIth Book of the first Decade of Biondus.

IF after Ammianus the Reader proceeds to Paulus Diaconus his *Miscellean History*, and joins, as companion with him, Jordanes, whom I just now mention'd, his *History of the Succession of Kingdoms and Times*; and also his *History of the Goths*; he will observe from these, not only the Declining of the Roman Empire, which Zosimus undertook to shew him, but also the intire Ruin and Destruction of it. And lest the repetition of what he was well acquainted with before, should prove tedious and troublesome to him, he may, if he please, begin with the XIIth Book, and so go thorough with the rest, in which he shall have a perfect History from Valentinian, to the Deposition of Michael Curopolates; that is, to the year of Christ 812. and may also

Paulus Diaconus.
lived about the year of Christ 820.

take in *Forandes*, when the Times or Affairs require it. For he (as we have hinted already) wrote an History, which is not to be despised, concerning the *Origine* of the *Goths*, and their Actions about those times.

Procopius. And *Procopius* may also be here usefully read, who wrote seven Books of the *Persian*, *Gothick*, and *Vandalick* Wars, undertaken by *Justinian*, and managed by *Belisarius* as his General. For if we may believe *Volterranus*, there is in his Books the Knowledge of such things as will please the most curious, and so many Windings and Turnings of Commanders (as for the most part happeneth in such like Wars) so many Stratagems, Consultations concerning the ordering, alluring, confuting, delaying and mitigating Men, that they will render the most incapacitated fit for Publick and Private Affairs. And the Learned *Casaubon* calls him a great Writer. And *Johannes Bodinus* saith, No Man can doubt whether he is not to be esteemed amongst the principal Writers.

Agathias. After *Procopius* follows *Agathias*, a florid and prudent Writer, he lived about the year of Christ 567: "He was a Lawyer by Profession, of *Smyrna* in *Asia*, and wrote V Books of the Reign and Actions of *Justinian*, and begins his History where *Procopius* ended his; his Style is terse and florid, and he was a Pagan. But if the Reader should rather chuse to pursue and read the III Tome of *Zonaras*, whom I have also recommended before, *Nicetas Choniates* will then claim the next place, and after him *Nicephorus Gregoras*;

He flourished Anno Christi 532. This Author was translated some years since into English.

Vossius de Hist. Græc. l. 2. c. 22.
Zonaras.
Nicetas
Choniates.
Nicephorus Gregoras.

ras; which two Authors continuing the History, especially of the Eastern Empire, will bring the Reader down to the death of *Andronicus Palæologus* the latter, that is, to the year of Christ 1341. The first of them flourished in the year of Christ 1300. and in XXI Books wrote the History of LXXXV. years, that is, from the Death of *Alexius* Voss. de Hist. Græc. l. 2. c. 28. *Comnenus*, where *Zonaras* ended, to the year of Christ 1203. the latter lived *Anno Christi* 1361. "and wrote a *Byzantine History* in "XI. Books, from *Theodorus Lascaris* to the "Death of *Andronicus*, in whose times he lived, and therefore deserves the less credit "in his History of that Prince's Reign; and "*Cantacuzenus* severely corrects him for it, "and calls him a light Person and a Liar: "his Style is much worse than that of *Nicetas*, for it is too luxuriant, and has other "Faults proper to that Age; but he is for "the most part a good Judge of the Causes "of things. But we will not defraud any of them of that Commendation has been given them by very learned Men. *Christoph. Colerus* saith the *Oriental Writers* pursue a florid way of Writing, and affecting Elegance too much, are sometimes the farther from it. I confess, *Gregoras* is almost the only Politician. *Zonaras* was very knowing in Publick Affairs, and is especially useful to Lawyers. *Choniates* is often guilty of Trifles; yet he is Religious, and sometimes discourseth prudently of the Causes of Publick Calamities: but we shall discourse of these

again hereafter, and perhaps in a more convenient Place.

But if our Lover of History seems wearied with the reading of so many Authors, and desireth to shorten his Journey, and reduce it to a *Compendium*. After *Dion Cassius*, or *Suetonius*, he may then take *Zosimus*, who as I have said wrote the declining State of the Empire, as he testifies concerning himself, and continues the History from *Augustus* to the taking of the City of *Rome* by the *Goths*, in the year of Christ 410, 1162 years after it was built (an elegant Translation of which Author was lately Printed in *English*) from which time to the Reign of *Charles the Great* (which is worth our observation) for the space of almost 400 years; the City of *Rome* and all *Italy*, which for many Ages before had been the Terrour and Dread of Foreign Nations, being now amazed either with the sense of present Miseries, or apprehension of impending future Calamities, never had any quiet. From the time therefore in which *Alaricus* entred the City, and *Zosimus* ended his History, *Blondus Forlivienfis* continues down the History of the *Goths*, *Vandals*, *Longobards*, and other Nations, a Thousand and thirty years, to the year of Christ 1440. in which time he flourished, and till 1450.

Or if the Reader thinks fit, when he has read *Vopiscus*, he will not decline from the right Method of Reading History, if he admits

mits *Carolus Sigomius's History of the Western Empire*, which he (as he professeth) collected with great and diligent accurateness, and then in writing consigned and commended it to Posterity, with as much Truth as was possible in that great obscurity of things, and the darkness of times.

He begins in the year of Christ 284. in which *Carinus* being overcome by *Dioclesian* at *Murtium* perished, and ends in the Death of *Justinian*, which hapned in the 39th year of his Reign, *Anno Christi 565*. After this time (saith he) the Western Empire being wholly extinct, the Roman State was divided into many distinct Kingdoms, as those of the French and Burgundians in Gall, of the Goths in Spain, of the-English and Scots in Britain, of the Longobards and Normans in Italy, of the Saracens in Africa; and from thence the Reader may proceed to *Blondus*, beginning at the VII or VIII Book of the first Decade, and so go on with it to the end.

S E C T. XXV.

Johannes Cuspinianus, Paulus Jovius, and Augustus Thuanus, will furnish the Reader with a much shorter course of History, from the beginning of the Cæsars to our present Age.

BUT if the Reader desires a yet shorter course of History, and will not indure to be oppress'd with such a burthen of Au-

Johannes Cuspinianus was born at Schweinfurt, and was of the Council to Maximilian the Emperor. He died in the year 1529. having brought down his History from Julius Cæsar to Maximilian I. which was dedicated to Charles V. and first printed in 1540. and since at Frankfort in 1601.

thors, *Johannes Cuspinianus* hath written the History of the Cæsars, or Emperours, from *Julius Cæsar*, to the death of *Maximilian* the first, Anno Christi 1518. who was a diligent Searcher into Antient Histories, which is an excellent Work, and worthy

to be read by all. In which, setting down their Lives in order, he hath not only left to Posterity their Great Examples, Sayings and Actions, and whatever was well or ill done by them, but also an uninterrupted series and thread of History, which is intire and unmaimed for above One thousand and twenty years. *Cuspinianus* flourished Anno 1520. under Charles the V.

Jovius.

* Viz. at
1494.

Paulus Jovius begins almost where the other ends; * and Wrote not only a History of the Cæsars, but an Universal History of
Fifty

Fifty years, * which is splendid and beau- * *That is*
tiful : but some think he is not very faithful *to the year*
in it, for he is said to have Written many ^{1544.}
things very partially, insomuch as *Goræus*
of *Paris* confidently affirmed, That his Ro-
mance of *Amadis* would not seem less true
and credible to Posterity, than the History
of *Paulus Jovius*, as *Bodinus* saith in his *Me-*
thod of History, where he concludes thus,
“ He delivers many things concerning the
“ *Persians, Abissines and Turks*, which he could
“ not possibly know whether they were true
“ or false, where he could have no other
“ foundation but rumours and publick
“ fame, having never seen the Letters, Spee-
“ ches, Actions, or Publick Monuments of
“ those Princes and Countries, and yet he
“ Writes as if he had been present, and leaves
“ not the least place for doubt. So what
“ he might with facility have most truly
“ Written, the Affairs of *Italy*, those he would
“ not Write truly ; and what he would have
“ Written so, those he could not : thus far
Bodinus of him. And *Melchior Canus* saith, He Page 538.
was too violent both in his Love and Hatred ;
and because he was a Lover of Money, he was a
Slave to it in the very Writing of his History.
And yet if we may credit *Justus Lipsius*, He
is to be Commended and Read for the manifold
and various Series of things which he has regu-
larly and clearly reduced into the body of an Hi-
story. The famous President, *Jacobus Augustus*
Thuanus follows him, who is, without dis- *Thuanus.*
pute, the Prince of the Historians of this
Age.

Age. He has delineated a General History of the World, from the year 1545 to the year 1608, in a most excellent style, which is since continued to the year 1618, by another, in a later Edition printed at Geneva.

S E C T. XXVI.

The Writers of some very excellent Particular Histories commended, as Guicciardin, Paulus Æmilius, Philip de Comines, whose great Elogies are remembred; Mereten, Chromerus also and Bembus recommended.

F. Guicciardin.

I Am not ignorant that there are many other Authors, who have with their Pens delineated the Histories of particular Nations, or Persons, as well Antient as Modern, who, in their times, do well deserve to be read; and amongst them I will first name *Francis Guicciardin*, who treats of the affairs of *Italy* in his own times, a wise and understanding Writer, who is able to make his Readers such (as *Lipsius* saith;) he is free and true, and bias'd with no affections, except that of hatred, which he seems often to discover against the Duke of Urbine. *Bodinus* is also very large in his Commendations of *Guicciardin*, and that not without good reason; for in *Writing History*, he hath excelled all his equals in the Judgment of grave Men; And I know not (saith he) whether I may not say the same thing, as to the
more

more Antient Historians; for where any thing, that seems inexplicable, falls under deliberation, he shews an admirable subtilty in his Discourse, and every where sprinkles grave Sentences like Salt: And a little after, There is in him a strange study to find out the Truth; for he affirms nothing rashly, but backs every thing he saith with necessary Arguments; he is reported to have transcribed the Letters, Decrees, Leagues and Speeches out of the very Fountains and Originals; and, to conclude, he was so exact an Inquirer into Things, Places and Persons, that it is said, he took a view of all the Cities, great Towns, and Rivers of Italy, and which I think most material (saith he) carefully examined all the publick Monuments. This great Man Flourished about the year of Christ 1530. his History was Translated into English many years since, by a very great Man.

Paulus Æmilius Veronensis Flourished in Paulus the same Age of our Great Grandfathers, Æmilius. about the year of Christ 1530. who, beginning with the first Kings of France, Wrote the History of France for above one thousand years, with a Laconick Brevity. He is said to have spent XXX years in this excellent Work, by which he acquired to himself a great Name. He is, in the opinion of Gerardus Johannes Vossius, an Elegant and a Curious Writer; and Justus Lipsius bestows an high Commendation upon him, in these Words. He, (saith he) that I may express the thing shortly, is the only Man,

De Hist.
Lat. lib. 3.
c. 12.
In Not. ad
l. 1. Polit.
c. 9.

Man, amongst the latter Historians, who observed the true and antient way of Writing Histories, and steadily pursued it; his Style is Learned, Nervous, Close, and inclining to Subtily and Finesses, fixing and leaving ever something in the mind of a serious Reader; he often mixeth Sentences and wise Expressions; he is a diligent Searcher, and a severe Judg of things, nor is there any Writer in our Age more free from Passions. A little before Paulus Emilius, lived

Philip Comines, this History was published in English in Folio and Octavo a few years since, the Octavo being a new Translation.

Philip Comines, who writ so well of the Actions of Lewis the XIth. King of France, as Justus Lipsius feared not to compare him with any one of the

antient Historians. It is incredible (saith he) how clearly this Man saw all things, and looked through them; he discovers the most concealed Councils, and delivers salutary and rare Precepts for our Instruction, and that in a diffused way after the manner of Polybius. The famous Parisian President Jac. Augustus Thuanus, hath left an excellent Testimony to Posterity, of Comines his History in the History of Lewis the XIth. writ by that prudent Knight Philip Comines; As I cannot deny that there are many Precepts of Prudence, so no Man can deny but there are many Examples of a disingenuous mind, and therefore no way befitting the Majesty of a King. Comines Flourished about the year of Christ 1490.

Hist. l. 21.

Meteren-
nus.

Emanuel Meteren, wrote the History of the Low Countries, from the year 1369 to the year

year 1562 very briefly, and in his first Book; but in the one and thirty Books that follow it very largely to the year 1611. he dying in the beginning of the next year. *Chromerus* the History of Poland; *Petrus Bembus* that of Venice; and others have written the Histories of other particular Countries, which are worth the reading, but I design not to express them all, as indeed who can? or if I could, who could read them all? but I have made it my business to propose, especially to my younger Hearers, a thread of Histories disposed in such a right order, as he may from it learn the distinct Changes and Varieties of times, and the Series of the great Transactions that have passed in the World, down to our own Age.

S E C T. XXVII.

A Transition to the British History, how the Reader ought to prepare himself for the Reading of it ; In what Order he shall go on. Camden's Britannia, and Selden's Analecta are first to be Read, George Lilly's Chronicle, the Compendium of the British History.

BUT that we may not be thought wholly ignorant and negligent of our own History, whilst we search into that of other Nations, it is convenient to give some account of the *British* Writers, and to annex it by way of supplement to the former Catalogue, and to point out at the same time in what order they are to be read, for I have no small confidence I shall thereby more oblige our University Youth, than by the other ; that is, by shewing a more certain and shorter way to the Knowledge of our *British* History, as you see I have already done in relation to the Universal History, for who is there that doth not esteem it a shameful thing, to be thought a Stranger in his own City, a Foreigner in his own Country? As for me what *M. Cicero* said once of the Latine Poets to the Romans, I should with much greater Confidence apply to *Englishmen* as to the Histories of *Britain* ; *None can seem learned to me, who is ignorant of what is our own.* In truth to search out the great Actions of other Countries, and in the mean

mean time despise our own, is a certain sign either of a most lazy Inactivity, or of a soft and unmanly Delicacy; for though that which Sir Henry Savil (the great and eternally to be remembred Ornament of our *University*,) saith is most certainly true, and confirmed not only by his, but by the Testimony of Mr *John Selden* the Lawyer, a Man not only excellently versed in History, but in all other sorts of antient Learning; *that there was never yet any Man who hath written an intire body of our History, with that Fidelity and Dignity as became the greatness of the Subject*; yet the former of these confesseth that we have some particular parts of our History which are not ill written in former Ages, and the latter (Mr. *Selden*) acknowledgeth and commendeth some others, as written exceedingly well in this last Age. But be this as it will, I shall with the greatest confidence assert, that there are many noble Actions, and things that are worthy of our Contemplation and Observation, which will occur in the reading of the greatest part of our Histories; this then is the order which I should recommend for the reading of our *British History* to the studious in it. First, Let our Student begin with the famous Sir *William Camden's Britannia*, in which besides a most accurate Description of the whole Island,) he will find briefly represented the History of the first Inhabitants, and an account given of the *Origine* of the Name; the Manners of the *Britains*, the History of the

Epist. prælim. ad Malmisber. An. 1601.

Epist. ad Aug. Vincent.

Camden's Britannia.

Selden *A-*
nalea.

He flouri-
shed in the
year of
Christ
1560.

the *Romans* in *Britain*, and many other things infinitely worth our Knowledge, collected not out of mere *Fictions and Fables*, which none but a vain Man would write, nor any but an ignorant Man believe, (as he expresseth himself, but out of the most sincere and uncorrupted Monuments of Antiquity: my advice therefore is that this Book or rather Treasury should in the very first place be most diligently perused, nor will be amiss here to call in the assistance of Mr. *Selden's* two Books of Collections, of the Antiquities of the *Britains* and *English*, either of which Books consists of eight Chapters, in which he has collected what doth most properly belong to the ancient Civil Administration of that part of Great *Britain*, which is now called *England*, and in which he has most excellently described both from antient and modern Writers; our publick Transactions both Civil and Sacred, and our State-Catastrophes to *William* the Conqueror, and then (according to the Method proposed by us in the beginning of our course of History,) the Reader may be pleased to read over *George Lilly's* Chronicle, (or short enumeration) of the Kings and Princes, who by the Changes of Fortune in diverse and succeeding times, have been possessed of the Empire of *Britain*, or those Commentaries which *J. Theoderus Clain* Printed of the Affairs of Great *Britain*, in the year MDCIII. under the Title of *a Compendium of the British History*, which is elegantly formed and written.

An

And Addition to the former Section.

Besides these mentioned by the Authour, *Daniel Langhorn*, a learned Divine, in the year 1673 published in Latin a short account of the Antiquities of *Albion*, and the Origine of the *Britains*, *Scots*, *Danes* and *English Saxons*, to the year 449, in which the *English* first arrived in Great Britain, with a short Chronicle of the Kings of the *Picts*, in which is an excellent Account of those times in which *Britain* was a part of the *Roman Empire*.

The same Author in the year 1679 published a Chronicle of the *Saxon* Kings from *Hengist* the first King of that Race, to the end of the *Heptarchy* or the year 819, in which he has given an Account of all their Actions, Wars, Civil and Sacred Affairs, together with a Catalogue of the Kings and their Pedigrees cut in Copper; in this History he hath reduced into one body all the antient *Saxon* Historians, and represented them truly in their own Phrases, and then promised also a Continuation of this History, which is much desired by learned Men.

In the year 1670, *Robert Sheringham*, Fellow of *Caius* College in *Cambridge*, publish'd an History of the Origine of the *English* Nation, in which their Migrations, and various Seats, and part also of their Actions, are inquired into from the confusion of Tongues, and the dispersion of the Nations thereupon,

L till

till the time of their Arrival in *Britain*, in which some things are explained also concerning their antient Religion, Sacred Rites, and their Opinions of the Immortality of the Soul after Death, with an account of the Origine of the *Britains*; in this piece are many curious Antiquities, searched for in the most antient *Saxon*, *German* and *Danish* Authours, and an excellent account given of them, which will both invite and reward the Reader's pains.

Silvius.

Lambertus Silvius, a learned Foreigner in the year 1652, Published in Latin an excellent Compendium of the English History, from the arrival of the *Saxons*, to the year 1648, where he ends it with the deplorable Murther of *Charles* the first; he is exceeding short in his Accounts of the *Saxon* Kings, but at the Conquest, he dilates himself, and writes the Lives of our Kings very elegantly and with great brevity.

Gildas Sapiens.

Of more antient times, *Gildas Sapiens* (who is the most antient Writer of this Island,) writ a Piece of the Destruction of the *Britains* by the *Saxons*, which is infinitely worth the reading; he lived in the times of *Justinian*, and he was born in the year of Christ 493, as *Vossius* makes it appear from his own Works.

De Hist. lat. lib. 2. c. 21.

Mathæus Westmonasteriensis.

Mathæus Westmonasteriensis, who flourished about the year of Christ 1376, has left a short Chronicle from the beginning of the World to the year 1037.

Florentius

Florentius Bravonius, a Monk of *Worcester*, *Florentius* who lived about the year of Christ 1119, *Bravonius* in the Reign of *Henry* the first, wrote a History from the Creation to the year 1118, which was the year before his Death, which is the more to be esteemed, because the antient *Anglio-Saxon* Annals are inserted in it *De Hist.* in their proper places, as *Vossius* acquaints *Lat. l. 2.* us, either or both these Authos will very c. 48. much contribute to the understanding of the History of the *Saxon* Kings before the Conquest.

An ADDITION.

An ingenious Foreigner, by name *Elias Schedius*, who was cut off in the prime of his Age being about 25 years old, wrote a Discourse *de Diis Germanis, &c.* wherein he gives an excellent and succinct account of the Worship of the antient *Britains*. This Book is worth the perusal of all that desire to understand the History and Antiquities of our Country. It was Printed *Anno* 1648.

S E C T. XXVIII.

Gulielmus Malmesburiensis, Savil's *Judgment of him, and also Camden's where he begins and ends his History.* Galfredus Monumethensis *why passed by.* The censures of William of Newberry, John of Withamsted, Bales and John Twin. Virrunnius *differs from all these,* Huntington *follows Malmesbury, and Hoveden him.*

BUt if the Reader had rather begin with the more ancient Writers of our History, immediately after Camden's *Britannia* and Selden's *Analecta*, in my judgment *William of Malmesbury* deserves to be first admitted, because the fidelity of his Relations, and maturity of his Judgment, have set him above all the rest. And this is also the Testimony of the Noble and Learned Sir H. Savil concerning him.

Epist. præf. ad rerum Angl. Scriptores. *William of Malmesbury (saith he,) was a man exquisitely Learned for the age in which he Lived, and hath compiled the History of about seven hundred years, with so much fidelity and industry, that he seems to be the only Man amongst all our Writers, who hath performed the part of a good Historian; and the famous Camden speaks thus of him, both the Civil and Church History of England is much in debt to that Man. He writ in V Books the History of the Actions of the Kings*

Kings of England, from the year of Christ 449, in which the *English* and *Saxons* entered *Britain*, to the year 1116, which was the XVIth year of the Reign of *Henry* the First, to which he afterwards added two Books more from the XXth year of that Kings Reign, to the 8th year of King *Stephen*, which was the year of Christ 1143, in which times he Lived. There are some who advise the beginning with *Jeffery* of *Jeffery* of *Monmouth*, because he begins his History much higher, and affirms that one *Brutus* a great Grandchild of *Aneas*, and LXVIII Kings besides, Reigned here for about one thousand years before *Cæsar* entred *Britain*, but we thought it very fit to pass him by, because he seems to write of things that are very obscure and dark, by reason of their great Antiquity, and are involved with mere fabulous Stories; nor have we done or spoken this upon our own private judgment only, many Learned Men having said the same thing before us. *Neubri*. In Proem. *gens* who lived not long after *Jeffery* of *Monmouth*; speaks thus. In our times (saith he) there Sprung up a certain Writer, who to Expiate the faults of the Britains, set forth a number of ridiculous inventions, extolling their Virtue and Valour, with an impudent Vanity above the Macedonians and Romans, his Name was *Jeffery*, and he was Nicknamed *Arthur*, because taking the Fables of the ancient Britains concerning *Arthur* out of their old Romances, and encreasing them with

In Grana-
rio.

his own Additions, and giving them the Varnish of the Latin Tongue, he Cloathed them with the Honourable Name of an History: He also with greater boldness published the fallacious divinations of one Merlin, (which he had also improved by his own Additions, whilst he turned them into Latin,) for Authentick Prophecies which were grounded upon unmoveable truth. *John of Wiltbamsted*, who flourished in the time of *Henry the VIth*, doth in part agree with *William of Newbury*. According to other Histories (saith he,) which in the judgment of some deserve more Credit, this whole process concerning Brute; which is rather Poetical than Historical, and for many causes seems to be founded in fancy, rather than in any Reality, and Bale confesseth that, there are many things in his History which exceed belief; and *John Twinn*, a diligent searcher out of the British Antiquities, calls him the *British Homer*, the Father of Lies; but *Ponticus Virumnus*, (a very Learned Man in the esteem of *Vossius*,) who lived above 130 years since, and reduced *Jessery's* History into an Epitome, passing by the fabulous parts of it, bestows this Elogy upon him. *Jessery* of *Monmouth* was a famous Historian, and a Cardinal, a Man of much Authority with *Robert Duke of Gloucester*, Son of *Henry II King of England*; he was a great favourer of his Country, and Collecting a History of the most ancient times, from the Records of their Kings, and out of their highest Philosophy, he continued the same in an uninterrupted Series from the times of the Trojans. That his History

History is most true, will appear from the Custom of the Western Kings, which was to have always some with them, who should faithfully relate their greatest Actions; and *John Leland* also defends him against *Newbury* and *Polidore Virgil*; he flourished about the year of Christ 1160, under *Henry the II.* But however (as I said before,) for these reasons we have passed him by, and rather put our Reader upon *William of Malmesbury*.

Henry Archdeacon of Huntington follows *H. Huntingdonensis*, who in VIII Books shewing the Origin of our Nation, and continuing the History of King *Stephen* and his Successors, goes on to the year 1153; he wrote many other excellent Pieces which would enrich our History, but that they lie concealed from the World in Manuscripts in Libraries; *Polidore Virgil* styles him an excellent Historian, and *John Leland* an approved Writer, he flourished about the year of Christ 1160.

William of Newbury beginning with the Death of *Henry the First* continues the History a little farther, to wit, to the year 1197; he is a great lover of truth in the opinion of *Polydore Virgil*, but he is sharply reprehended by *J. Leland*, because in reprehending *Jeffery of Monmouth*, he kept no mean, he flourished about the year of Christ 1220.

To Conclude, *Roger Howeden* deduced our History to the year of Christ 1202, in his Annals, which he hath divided into two parts that is to the IVth year of King *John's* Reign, in whose time this Author flourished.

An Addition.

Simeon.
Dunelmensis.

There is a passage cited by Mr. Selden, concerning this last Author, out of *John Leland*, which I think worth the inserting here. *Simeon Dunelmensis* is to be deservedly reckoned with the principal Monks of his Age: He very well understanding that the things which had happened beyond the Severn, both by reason of the sloath and negligence of their Writers, in the fury of so many Danish Wars, and also by the injury of time were so obscured, and oppressed, that in a short time the memory of them would be lost except the diligence of some Learned Man repaired the memory of them, by Collecting them together, and digesting them into order, entered into a serious Consultation with himself, how he might prevent this mischief: deliberating a long time with himself, that which was most necessary and useful, offered it self at last to him, which was carefully to search out the remainders of those ancient Libraries, which had been Ruined by the Danes, &c. for the Monks had preserved some fragments of them, whilst they fled from the fury of their Enemies, &c. All these the curious diligence of Simeon, sought out, found and examined, so that his ardent Care had no remission, till he had brought the History of the Northumbrian Kingdom from the times of Bede, to the Reign of King Stephen the Usurper. I design not (saith he,) in this place to write the praises of Simeon, his Work is immortal and will Live, though I say nothing of it, only I would have the Reader

Reader take notice, that there was one Roger Hoveden a not unlearned Man, who in the same order with Simeon, hath deduced the History from Bede, to the Reign of King John, whom as I cannot but commend for his History of our Ancestors, so I must needs blame him, that he rifled the Flowry Meads of Simeon's History, without ever mentioning his Name; the same Leland calls him in another place, (as Mr. Selden acquaints us,) a Commendable person with the former exception notwithstanding, and Mr. Selden tells us hereupon, that many Men thought these two Works were the same, but (saith he,) as it is most certain that R. Hoveden made use of Simeon's Annals, as he did of many other written in Latin and Saxon, and that he begins where Bede ends as Simeon doth, but yet it will appear to any person who shall compare these two together, that Hoveden has an innumerable number of things which Simeon hath not, and that there are some things again in Simeon, which R. Hoveden passed by, so that he is not to be esteemed a plagiarist in relation to Simeon, but rather a very diligent Writer, who hath Collected from Simeon, and many others who went before him, and made out of all a copious single Work, which is usually done by the best Historians of all Ages.

When our Author wrote this method of Reading Histories, this *Simeon Dunelmensis* was not Printed, but in the year 1652 this and nine other ancient Historians were first published together, and out of Mr. Selden's Prolegomena's to them, I have transcribed the passage

passage above, which will give the Reader a fuller account of *R. Hoveden*, and at the same time present *Simeon Dunelmensis*, to him as a person worthy of his observation.

This History begins as the Title tells us, after the Death of *Bede*, *Anno Domini* 732, and it ends *Anno Domini* 1129; it contains the History of CCCCXXIX years and IV Months.

Jo. Hagustaldensis. *Joannes Hagustaldensis* continued this History XXV years, that is from the year 1130, to the year 1154, which was the 19th and last year of King *Stephen's* Reign; he flourished under *Henry* the Second and *Richard* the First; he was a very good witness of what he Wrote, as Living in or very near those times he represents, he was a most excellent, and a most diligent Writer as Mr. *Selden* styles him.

Rich. Hagustaldensis. *Richardus Hagustaldensis* wrote the IV first years of the Reign of King *Stephen*, which are Printed immediately after the former.

Ailredus Rivallensis. *Ailredus Rivallis Abbas*, wrote amongst other things a Genealogie of the Kings of *England*, to *Henry* the Second.

Radulphus de Diceto. *Radulphus de Diceto* Dean of *St. Paul's* in *London*, wrote an *Abbreviation* of the *Chronicles*, from the year 589, to the year 1147, where he begins another Work which he calls the *Images of History*, which he continues to 1199, or the beginning of King *John's* Reign.

Joannes de Brompton. *Joannes de Brompton*, wrote a Chronicle from the arrival of *Austine* the Monk, *Anno Christi*

Christi 588, to the beginning of King *John's* Reign 1199, which is especially valuable for a Collection and version of the *Saxon Laws* in Latin, made in the time of *Edward* the Third; at the least he was an industrious Student as *Vossius* speaks of him, and wrote in the Reign of *Edward* the Third.

Gerwafius Dorobernensis, wrote a Chronicle Ger. Dorobernensis. from the year 1112, to the year 1199, which was from the 12th year of *Henry* the First, to the Death of *Richard* the First; he was made a Monk about the year 1142; *he* *Selden's* was (as *Leland* saith of him,) *Studiosus* of *pres.* *Antiquities* above belief, and for that end Collected a vast number of *Historians*, especially of those who accurately handled the British and *Saxon* affairs, till at last he himself entered the Lists, and made tryal of his own parts, by publishing an excellent Volume in which he deduced the History of the Britains, from their Original, together with that of the Saxons, and the valiant achievements of the Normans, to the Reign of King *John*; thus far *Leland* of him, but whether the beginning of this History is lost I cannot say, but we have only this Printed, which I have mentioned of the particular English History.

Henricus Knighton Leicestrensis, wrote a H. Knighton. Chronicle of the Events of England as he styles it; in his first Book he gives a short account of some *Saxon* and *Norman* affairs, from the time of *Edgar*, who began his Reign *Anno Christi* 958, to the Reign of *William the Conquerour*, and then he writes more

more largely to the year 1395, which was the 19th year of *Richard* the Second, in whose times this Historian flourished.

All these Authors were Printed in one body, by *Cornelius Bee*, in the year 1652, under the Title of *the ten Writers of the English History*, before which time they were only Extant in Manuscripts in Libraries, and so could not possibly be taken into our Authors method as I observed before.

SECT. XXIX.

Affer Menevensis his History commended, in what time to be read with the former; as also Eadmerus's History, Matthew Paris his History, Baronius his Judgment of him; Thomas of Walsingham his Chronicle; the Actions of King Stephen written by an unknown Author; The Life of Edward the Second by Sir Thomas de la Moore Knight, is also to be taken in due time.

I Must confess those latter Historians do not make any great addition of years to *Malmesbury's History*, yet they will illustrate it, and sometimes perhaps make it more full and perfect; of this the Reader will have a great experience, if about the year of Christ 849 he take in the Life of *Alfred* written by *Affer Menevensis*, which History (as the famous *Camden* saith,) will afford

*Affer Menevensis.
In Prefat.
ad Asserium.*

afford no small Pleasure to thy mind, nor will it bring less Profit than Pleasure, if whilst the mind is fix'd on the Contemplation of those great things, you endeavour wholly to conform your self to the imitation, and as it were Representation of them. *Affer Menevensis* flourished about the year of Christ 910.

This great Prince who was the Sir John wonder of the Age in which he lived, Spelman. has found many Admirers since, but none have so well deserved of his Memory as the Learned Sir John Spelman, Son of the great Sir Henry Spelman, who wrote the Life of this *Alfred* King of England, in three Books in English, (which I suppose was never Printed,) but an elegant version of it in *Latine*, with very excellent marginal Notes by the Students of *Great Hall* in *Oxon*, with a *Magne Aula.* great Collection of our Coins, and several other great Rarities, was put out in Folio at the Theatre there in the year 1678 ; I wish we might yet have the Original English also printed.

And then if about the year of Christ 1060, the Reader please he may also take in *Ead-* Eadmerus *merus* his History, which was lately brought to light, and illustrated with Notes and excellent Collections, by the Learned *John Selden* a Lawyer of rare Erudition.

This

The Method and Order

This History contains the Reigns of *William* the first, and second, and *Henry* the first, to wit, from the year of Christ 1066, to the year 1122, in which time the Author lived; he was very dear to *Anselm* Archbishop of Canterbury, in those times, and died Archbishop of *S. Andrews*, in Scotland himself, after he had been Abbot of *S. Albans* in England; a Preferment in those days of great honour.

To these the Reader may add that true
 Matthew and faithful History written by *Matthew Pa-*
 Paris, which beginning with the Coronation of

The Life of William the Conqueror by an Anonymous Author is Printed at the end of Tyler's History of Gavestock. 1688.

Ad Annum 296.

By the Holy Seat is meant the Court of Rome.

(saith he,) may easily see how much his Mind was exasperated against the Holy Seat; except those Reproaches were inserted by the Publisher, which if they be taken out or excepted, you may call the Rest a Golden Commentary, it being only a Transcript word for word of the publick Records; most admirably put together and consolidated. After *Matthew Paris* I desire *Thomas Walsingham's* Chronicle may follow; he also was a Monk of *S. Albans*, and began his

his History from *Edward* the first, where the former ends, and continues it down to the end of *Henry* the fifth, or the year of Christ 1422. But as whilst we are reading *Matthew Paris*, there is an History of King *Stephen* written by an unknown hand, which will amplify and illustrate the History if taken in; so if after the first Book of *Walsingham's* History about the year 1306, the Life and Death of *Edward* the Second, written by Sir *Thomas de la Moore* Knight, a Servant of that King, be also admitted, it will enlarge that History. As this Author was dignified with the honour of Knighthood, so he deserves no less esteem for his kindness to Posterity express'd by this History, which deserves the more credit, because he was intimately acquainted with that Prince, and served under him in the Wars.

The Life of King Stephen.

Vossius de Hist. Lat. l. 2. c. 64. de la Moore.

ADDITIONS.

As I took in, in the end of the last Section, an excellent Collection of ancient Latin Historians of the *English* Nation, none of which are mention'd by our Authour; so with the Reader's Permission, I will here take in another, which was Printed this year at *Oxon*, under the Title of the first Volume of 1684. *the antient Writers of the English Affairs.*

The first Authour in it is *Ingulfus Croylan-densis*, who (though not taken notice of by our Author,) was Printed before but imperfect; he wrote the History of his Monastery,

Ingulfus Croylan-densis.

1066.

ry, and in it relates many things concerning the Kings of *England*; he begins at the year of Christ 626, with *Penda* King of *Mer- cia*, and in the former Impression it ended with the beginning of the Reign of *William* the Conqueror, but in this latter Edition, besides many Gaps in the Body of it, now supplied from a better Copy; his History is continued by himself to the year 1089, which was the third year of *William* the second, or *William Rufus*, as he is commonly called.

Voss. de H.
lat. l. 2,
c. 67.

He was
born at
London,
Anno 1030.

This Author was the Son of a Courtier of *Edward* the last King of the *Saxon* race, and he himself takes notice of some Disputes he had in his Infancy with *Edgitha* the noble Queen of King *Edward*, he studied first at *Westminster*, and then at *Oxon*, where he became an excellent Aristotelian Philosopher; he was afterwards a Counsellor to *William* Duke of *Normandy*, by whose good leave he went to *Jerusalem*, in his way at *Constantinople* he waited upon *Alexius* the then Emperor, and *Sophronius* the Patriarch; returning into *Normandy* he became a *Benedictine* Monk, and after *William* Duke of *Normandy* had conquered *England*, *Ingulfus* was made Abbot of *Croyland*, he died in the year 1109, in the time of *Henry* the first. I have transcribed all this out of *Vossius*, only to shew the Reader how great a Man he was, and how excellently qualified for an Historian.

Peter Ble-
sensis,

The next Authour in the said Collection is *Peter Blefensis*, his Continuation of *Ingulfus* his History to the year 1117, which was the 17th year

year of *Henry* the I. though he mentions sottle things scatteringly done after that time, this continuation is imperfect at the end, and therefore the Publisher supposeth it to extend only to the beginning of the Reign of King *Stephen*; this Author was not for Learning inferiour to *Ingulfus*, he was first *Archdeacon* of *Bath*, and afterwards of *London*, and *Vice-chancellor* to the King; he wrote about the year 1190, and he died in the year 1200; his Life has been writ by those that published his other Works, but this History was never printed before. Thus far the Publisher goes in his account of him.

The next in this new Collection is the *Chronicle of Mailros*, begun as the Inscription tells us by the *Abbat* of *Dundraynan* from the year 735, and continued by several hands to the year one thousand two hundred and seventy, which was the *LIVth* year of the Reign of *Henry* the Third: who this *Abbat*, or who these Continuers were is not certainly known, but this *Abby* of *Mailros*, from which this *Chronicle* has its Name, was not that antient Monastery placed upon the Banks of the River *Tweed*, often taken notice of by *Venerable Bede*, which as it seems was destroyed by the *Danes*, who oppressed the Kingdom of *Northumberland* a great while, but of a later date built in the same place by the *Scots*, who under *David* their King had got possession of it, about the year 1136, from whence perhaps a Colony of Monks were

M

sent

2

sent to *Dundraynan*, in *Galloway* in *Scotland*, in the year 1152, in which year also that Monastery was founded, as this Chronicle bears witness, which though for the most part it is very brief, yet it affords many things that are worth the knowing, especially the Series of the Kings of *Scotland*, as also the Successions of the Princes, Nobles, Bishops, and Abbats in those Northern parts, thus far the Publisher.

In the year 1252, another silly Monk of *Mailros*, began a new Collection; in which he would needs bestow an *Encomium* upon *Simon de Montefort*, the turbulent Earl of *Leicester*, which is not continued, for the rest is perhaps done by another hand, but concludes with the Death of *Henry* the third, so that there is only two years added.

*The Chronicle of
Burton.*

The next is the *Chronicle of Burton*, in the beginning, of which (with the Reign of King *John*,) the Author (who is not known,) seems to have a design to continue *Roger de Hoveden*, (whom yet he calls *Hugo*,) and by his Example hath collected many of the most memorable Passages of that Age; and though some of them are also set forth by *Matthew Paris*, yet there are many, and those not common things, which are not to be found either in *Paris*, or any other printed Historian but this, and the Author whoever he was, lived in the same time with *Matthew Paris*, and so they two do mutually afford Light each to other, and also at the same time bear witness to the same

same things, only let the Reader take notice we follow the Impression of *Paris* printed at *London* in 1650, thus far the Publisher; it begins *Anno* 1004, and it ends *Anno* 1263.

The Last which is the Continuation of *The History of Croyland*, though in some places imperfect, which the Transcriber perhaps observed not, yet we (*saieth the Publisher,*) thought fit to add it not only because the Author, or (rather perhaps) Authors, designed a Continuation of *Ingulfus* and *Peter Blesensis*, but chiefly because the latter end of the Reign of *Henry* the sixth, and the whole Reign of *Edward* the fourth, are contained in this Chronicle, which are not in any of our own Latine Historians, which have hitherto been printed; it begins *Anno* 1149, and it ends 1486, which was the second year of *Henry* the seventh.

This last Author belongs to the next Section, where the Reader will find our Author for want of Historians of our own Nation, turning his Reader over to *Polydore Virgil*, from the Reign of *Henry* the fifth to the Reign of *Richard* the third, much of which chasm this last Author hath supplied, but yet I would not part him from the rest, but only give the Reader this hint to what times he belongs.

In the year 1687. was published at the Theatre at *Oxford* a second Collection of ancient *British Writers* under this Title, *Hi-*

Storia Anglicanae Scriptores Quinque ex vetustis MSS nunc Primum in Lucem Editi Vol. II.

Annales
Marga-
nenses.

The first of these is titled *Annales Marganenses*, or the Annals of *Morgan*. It begins in the year 1066. and ends in the year 1231. The Author of it is unknown, and the Work but short, as containing but 19 Pages, but yet there are some things in it which are not to be found any where else.

Thomæ
Wickes.

The second is the Chronicle of the Monastery of *Salisbury*, it begins in the year 1066. with the Conquest, and ends in the year 1304. The Author of it is one *Thomas Wickes* a Canon of *Oxford*, a Man of great Learning and Virtue, and well acquainted with Business, as *John Bale* represents him; he wrote a short but clear History in an Elegant stile for the times. This Learned Monk flourished about the year 1290. he seems to have designed the Continuation of *William of Newbury*.

Annales
Waverleien-
ses.

The third is the Annals of *Waverley*, an Abby in *Surry*, which was founded in the year 1128. by *William Giffard* Bishop of *Winchester*. It begins too in the year 1066. and ends in the year 1291. and was written by divers Persons, the first of which was a *Saxon*, and saith he had been in the Court of *William* the Conqueror; and the very Writing shews it to have been written in or near that time, it being in the *Saxon* Character, which soon after was disused.

Galfridus
Vinesal-
vus.

The fourth is the History of the Voyage of *Richard* the first, to the Holy Land; written

ten by *Galfridus Vinesalvus*, a Person of great Eloquence according to the times in which he lived. This History begins in the year 1180. and ends with the return of that Prince.

The fifth is the Chronicle of *Walter Hemingford*, which begins in the year 1066. and ends with the year 1308. He was an *English* Man, and a Monk of *Glastenbury*, a Person of good Sense and greedy of Learning, and by great Industry attain'd to the highest pitch of Learning that Age would bear, as *Pits* affirms of him. This Author flourished in the Reign of *Edward* the third, whose Reign he has more largely described, which the Publisher has promised in the next Volume.

Walter
Heming-
ford.

S E C T. XXX.

Walsingham's Hypodigma Neustriae, or his History of Normandy, and the other Writers concerning that Dukedom not to be neglected, and amongst them Odoricus Vitalis of principal note; the History of England, from the Reign of Henry the Fifth, to that of Richard the Third, to be fetched from Polydore Virgil. The Opinion of our Noble Sir Henry Savil concerning him observable; Sir Thomas Moor Knight, Lord Chancellor of England, wrote the Reign of Richard the Third; Francis Lord Bacon, Viscount of Verulam, that of Henry the Seventh; the Reigns of Henry the Eighth, Edward the Sixth, and Queen Mary, Francis Goodwin Lord Bishop of Landaff, wrote by way of Annals, as William Camden did that of Queen Elizabeth also.

Walsingham.

THE Reader having dispatched the Chronicle of Walsingham, may in the next place pursue his Hypodigma Neustriae his History of Normandy, which will render the former Histories more clear and complete, it containing a perfect account of the Story of that Dukedom, from Rollo the first Duke of it, to the 4th. year of Henry the Fifth, who in the year 1416, forced Normandy after it had been Ravished, and Alienated CCXX years from the English,

English, to return to its due Allegiance to the *English* Crown; nor let the Reader think I give him this advice rashly, for (as it is rightly observed by the Learned Mr. Selden,) the antient Affairs of the *Normans* are so implicated and twisted with ours, that if a Man consider seriously of our own, he cannot pass by theirs without sloath and ignorance. Now *Andreas Duchenus* in the year 1619, put out several Writers of the *Norman* History, and amongst them *Odericus Vitalis* a Country-man of ours, who was born at *Attingham* in the County of *Salop*, is the principal; he wrote 13 Books of Church History, the first and second of which contain the Martial Actions of the *Normans* in *France*, *England*, and *Apulia* in *Italy*, to the year 1141, which was the Sixth year of the Reign of King *Stephen*, about which time this Author flourished.

Andreas Duchenus.

Odericus Vitalis.

Voss. de H. lat. lib. 3. cap. 6.

But to return to our English History after *Walsingham's* Chronicle, (which as I said in the last Section, ends in *Henry* the Fifth;) if our Reader thinks to find any one of our Nation, who hath written our History in Latine, from this time of *Henry* the Fifth, to the Reign of *Richard* the Third; he will be much deceived, except perhaps some Manuscript lies concealed in the recesses of some Libraries Consecrated to Antiquities, which

This Gap is now supplied by the last Authors I have mentioned in my Addition to the last Section.

Polydore Virgil.

He flourished in the Reign of Henry the VIII. An. 1542.

have not as yet seen the publick Light. Therefore I will recommend to my Hearers a History which may be had, that is one of the Published Authors, and may be come by; now here had been a vast Gap of almost LXX years, if *Polydore Virgil* had not prevented it, which in so great a scarcity of our own Authors, the Studious Historian will not unwillingly take in, for although (as the noble Sir *Henry Savil* writes of him,) *he was an Italian, and a Stranger to our Affairs, and which is yet more, never employed in any publick Station, and of no great natural, either Judgment, or Ingenuity; and although in delivering our History, he has often mistaken things, and passed over in silence many things worthy to be known, yea has too often embraced things that are false instead of truth, and so left us a very faulty History.* Yet I should conceive this happened for the most part where he describes the times of *Henry the Eighth*, for besides that he was ignorant of our Tongue, he must of necessity not know many things that were then Transacted, and it is highly probable he writ some things in favour of *Queen Mary*, otherwise than he knew they were, but this is not to be suspected of the former times. Let our Reader therefore take the History of the two *Henrys*, the Fifth and the Sixth, and of the two *Edwards*, the Fourth and the Fifth, from *Polydore Virgil*; the Reign of *Richard the Third*, who immediately follows these, was written by the famous Sir *Thomas*

Moor

Moor Knight, Lord Chancellor of England, who flourished about the year 1533, in the Reign of Henry the Eighth, but the Learned *Vossius* thinks the Work imperfect, because as he largely describes by what Villanies he De Hist. ascended the Throne, so he doth not tell us how ^{lat. l. 3.} he afterwards administered the Government, and ^{c. 13.} even that part which we have seems to have wanted the Author's last hand, and the Elegance of the Latine of his other Works do much exceed that of this.

Henry the Seventh succeeded Richard the Third, whose Life and Reign was not long since represented to us by the most noble Viscount Verulam, so happily and so fully, that Bacon. if he hath not excelled the best Historians, he has yet at least equal'd them; this Work was first written in English, but has since been turned into Latine, as the preliminary Epistle to the Book call'd *Gustavus* saith. After this let the Reader peruse the Annals of the most Reverend Bishop *F. Goodwin*. Goodwin. in which the Reigns of Henry the Eighth, Edward the Sixth, and Queen Mary are described, with a great and commendable brevity. Lastly, the famous *William Camden*, Camden. the Founder of the place I now enjoy, and my Patron; wrote the Annals of the Actions of Queen Elizabeth in England and Ireland, which Queen was the most glorious and prosperous Queen that ever swayed a Scepter, for this Elogy was bestowed long since upon her, by *Anna Attestina* the Mother of Hist. l. 129. the *Guises*, as *Thuanus* saith. Let our Reader P. 1051. in

in the next place diligently read this History, and then tell me, whether it be not comparable to the best of the antient Annals, and that with Justice and Truth.

An ADDITION.

Another great Man of the French Nation speaks thus of Camden, *Although it be very natural to Men to speak too advantageously of their Native Countries, and that this inclination hath wrap'd some Historians to an offence against the Purity of History, yet it cannot be denied but* William Camden *has writ that of England with so much fidelity, that he may justly claim a place amongst the most sincere Historians of the last Ages; and a little after, being made King at Arms the XXXIX year of the Queens Reign, he made very curious Collections of all those things which he judged worthy of, or useful to an History, and as Sincerity was the Foundation of all he wrote, so his Works are in so great esteem, that a very grave and Learned Modern Writer, who hath written the Life of Mary Stuart, confesseth that he took his Directions for that Work from Camden's Annals, of the Reign of Queen Elizabeth; this Testimony is of the more value, because from a professed Enemy, who deplores Camden's dying an Heretick.*

*Le Pere
Caussin.*

The Commendations given by the Author in the end of the last Section, to Camden's Annals of Queen Elizabeth, are deservedly due to them and much more, for he being
his

his Patron, as he saith, and Founder of the *History Lecture* in Oxon, which our Author then had, he would not break into those Commendations of him, which he otherwise would have done, lest his Gratitude might have seemed to have bribed his Judgment; but I believe it is granted by all the learned World, that *Camden's Annals* is one of the best pieces that hath seen the Light since the reviving of Learning in this Western part of the World, and that great Princess had this additional Felicity given her from Heaven, that as her Reign was long and prosperous, and her Memory is precious still, and ever will be to all English Men, so she found in *Camden* a noble, learned, eloquent, ingenious Celebrator of her Actions, which hath given her a second Life here on Earth, in the Memories of Men; which shall last till the Resurrection instate her in the third, the last and most perfect Life of consummated Glory; but then all this is meant of the Original Latin, for the English Version which we now have is a poor, mean, harsh Style, and translated not from the Latin neither, but from a *French* Translation, so that I will ever hope to see an elegant new Version, made upon the Original, and in some degree worthy of that great Man.

But to continue down the History, one Robert Johnston a learned Scot hath written Robert
an *History of the British, and much of the French, Dutch, and German Affairs, both Civil and Ecclesiastick in XXII Books, from the year 1572,*
to

to the year 1628, that is, from the first year of King *James* the Sixth of Scotland, to the third year of *Charles* the First of England; which History though for thirty years of it parallel with *Camden's Annals*, yet it is even there worthy of our serious reading, but then he has brought down the English History XXVI years lower than Mr. *Camden* did.

I could wish I could give the Reader a better Account than I now can of this Author, who is not known to me by any thing but this History of his, but all I can now do, is to give the account printed in the Epistle to the Reader before his History, which is this in short.

The Publisher in the Epistle to the Reader.

This Author in his Life time published the two first of these Books, and dedicated them to Charles the First, and then went on in Writing the rest, which he promised the World then; how candidly he has acted in these Histories is left to the judgment of the World, in the interim this good Man (as was fit) gives this Testimony of himself.

I have not sold my Fidelity for Money, nor engaged it to any Man for his Favour, and as to my stock of Ingenuity, I submit it intirely to your Censure. I only beg, my Reader would treat me in Reading with the same equity he desires I should him in Writing; for I seek no other recompence for my Labor

besides

besides that of Praise and Memory in after times. *And a little after* ; no mortal Man can satisfy all the World, because some are delighted with Antiquity and the musty Expressions of former times, mixed with grave and wise Sentences ; others are only to be pleased with a *Laconick* Brevity, concise and dark Expressions ; whilst at the same time others being Enemies to all excessive Brevity, and too great Subtilty, are only to be won by an high and sublime Stile. But it is a Folly to expect in the Writers of our Age, the Perfect Eloquence of *Cæsar*, the Brevity of *Cato*, or *Salust*, the Pomp of *Tacitus*, or the Briskness and Height of the *Livian* Oration. I willingly acknowledge that in this Narrative I have performed nothing that is great or high, I have only represented the *British* Affairs in necessary Words, without any paint or fraud, and without the suspicion of Favour or Aversion : and, in short, I am so far from all desire of Vain-Glory, and seeking the Applause of *many*, that I seek no Praise for my Ingenuity but Industry ; I am not in love with Glory, but studious of Truth, and desirous of the reward of a good Conscience, and a good Name from Posterity.

In

An Addition concerning the

In the interim (saith the Publisher) the Courteous Reader will easily observe how religiously the Author pursues all those things which are capable to give an Historian credit; and which excite the minds of the Reader to Vertue, Probity and Prudence. And you will easily observe, saith he, how many things he relates worthy of Knowledge, and which will render a Prince fit for the Administration of publick or domestick Affairs, in Peace or War at home or abroad, and a Clergyman prudent in the Administration of Church-Government.

This Person was no way tainted with that Presbyterian Levin which then infected the Scotch Nation almost generally, nor was he poisoned with the Republican Principles of the Age; but every where, with great prudence, discovers the rise of those Men, and Principles, which afterwards imbroiled, and bid fair for the Ruin of these Nations. No Man perhaps having better set forth the turbulent Behaviour of the Parliaments in the times in which he wrote. The Combinations and secret Underminings of the Factious Levites, and their Disciples, the Good Commonwealth Men, as they were styled in that Age. His Style is short and concise, but very clear, saving that he affects a little too much the use of Greek Words, which may make him a little the less intelligible, and pleasant, to a mere Latin Reader, who is not acquainted with the Greek Tongue.

Dr.

Dr. George Bates, a Learned Physician, Bates. hath written the History of our late Rebellion with great Elegance, Judgment, Brevity and Fidelity, to the Deposition of *Richard Cromwel*, May the 7th. 1659. in two parts, in which he hath excellently described the Methods by which that abominable War was raised, and maintained by our Factions; the Execrable Murther of *Charles the Martyr*, and the Miseries that followed thereupon, and overwhelmed the *English* Nation.

Dr. Thomas Skinner, another Learned Physician, has continued the former till the year 1669. describing the excessive Joy of *England* at the Restitution of *Charles the Second*, of blessed Memory, and the Catastrophies of the Regicides, with an Elegance as bright and sparkling as the *English* Exultation was in the day when God so wonderfully turn'd the Captivity of our *Israel*, a day never to be forgotten by *Englishmen*.

S E C T. XXXI.

Although we have no perfect Body of our English History in Latin, written according to the dignity of the Subject; yet we have some that have done it very well in English. John Speed his Theatre of the British Empire, is an illustrious Work, and to be contemplated in the first place by our Youth, and especially by those that intend to Travel.

BUT now, if any of our Country-men, who are desirous to Read the History of *England*, be so delicate, that he thinks it a Task of too much labour and trouble to undertake the Reading of so many Authors, and therefore would rather chuse some one Historian (who may serve instead of all the rest) and stick to, and pursue him alone: He must remember, as I said before, that there is no such Latin Historian extant, who hath well described the Affairs of *Britain*, from its first Inhabiting to our Times: but yet there are some, who, in English, have commendably attempted to do this. Amongst whom, I shall not fear to commend in the first place, that famous Man *John Speed*. He having travell'd over all *Great Britain*, read diligently all our own Historians, and those of our neighbour Nations, together with a diligent search in the Publick Offices, Rolls, Monuments, and Ancient Writings, or Charters, built up a
Splendid

splendid and admired *Theatre* of the *British Empire*; which, with great Expedition and Labour, he perfected in XIV years, in Ten (Scenes, or) Books, in this order. In his first *Scene* he hath most excellently represented the image of this Kingdom, with its distinct Counties, and principal Cities and Towns: In his Second, he exhibits all the Provinces of *Wales*: In the Third, he gives a Description of the whole Kingdom of *Scotland*: In the Fourth, he shews the Kingdom of *Ireland*, and all the several Parts of it. Nor has he only proposed to our view the naked Images and bare Maps, though he has done that too with great exactness and beauty, in these four first Scenes: but he hath also by short Narratives, adjoin'd to his Maps, discovered whatever in each Part is memorable and worthy to be seen, or taken notice of. If from thence the Reader turns his Eyes upon the Fifth Scene, he will see the Situation and Greatness of the *British Islands*: the ancient Names, first Inhabitants, Manners, Politics, with the most ancient Kings and Governours. When he comes to the Sixth Scene, he will find there the Successions and Actions of those Monarchs and Presidents, who flourished during the times in which the *Romans* were Masters of *Britain*: In the Seventh Scene the Author doth express the History of the *Saxon* and *English* Monarchs, and the times of their Reigns. In the Eighth Scene he commemorates the Origine of the *Danes*, their Expeditions and Incursions into

N

England,

England, and all their Actions here which are worth the taking notice of. In the Ninth he describes the Invasion of the *Normans*, their Conquest, and the History of *William* the Conquerour, and all his Successours: and lastly, in the Tenth Scene, he hath contained the joyful Entrance of *James* the First, the most happy Union of the two Kingdoms, and the Peace established by King *James* with all the neighbour Kings and Princes. And then, as a Corollary the venerable Author doth, with a vivid and unaffected Stile (which runs through his whole Work) most clearly shew that horrible black, and never before heard of, Design of the *Gun-Powder Plot*, which was by God miraculously discovered and prevented.

Wherefore I do most earnestly exhort our young Men, and especially those who are of noble Birth, and intend to travel, that they would first peruse this beautiful *Theatre of Great Britain*, and run over all the parts of it, before they travel into Foreign Countries, or visit strange Nations: For though I will not deny, that the desire of knowing the various Laws of Countries, the searching out the Rites and Customs of many several People, and the seeing the Forms of divers Cities, is a very commendable affection, and which was highly celebrated in *Ulysses*: yet I think it is preposterous, if not absurd, to desire to see Foreign and far distant things, and in the mean time neglect
what

what is nearer and at home ; to seek out Cities that are situate abroad, and afar off ; and neither to see nor know those we have at home. And this is the more unreasonable, because our *Britain* is one of the most celebrated Islands in the whole World, and hath many famous Cities in it, many Temples reverend and august for Religion, venerable for their Antiquity, and conspicuous for their Ornaments and Splendour ; we have Mountains which are ennobled by *Fame* ; Fountains, that for their use and effects are admired ; Navigable Rivers and safe Ports, and many other things which are infinitely worth our perusal and knowledge. Therefore let me perswade you, young Men, once or more to view, and with great attention to run through the four first Scenes of this Theatre, I mean the *Geographical* part. I am much deceived, if there be any where under Heaven a Country that can boast of more Monuments which deserve to be seen : Then go through the other six Scenes, and read the Historical part seriously ; I will become your Surety, that you shall find in every one of these Parts, some things that are very well worthy of remembering. Nor do I think there is any Country under Heaven which has so much Reason to glory in the illustrious Atchievements

It is base and hurtful and unworthy a good Subject, to search into, and admire the things that belong to Strangers ; and in the Interim never to consider the good things of their own Countries, neither observing nor magnifying the Vertues of their own Princes, which is ever before their Eyes. Georg. Fabric.

of her Children as ours hath. To conclude, this you may be sure of, that which soever of you hath treasured up the greatest number of our domestick Affairs and things ; and does freely communicate them to Foreigners wheresoever he comes (which for the most part is desired by most Men) he will be the welcomest Guest, and will have the greatest liberty of inquiring (as doth become a Traveller) into the Manners and Laws of those People he comes amongst, and of asking concerning the Forms of their Cities, their Princes, Wars and Accidents, or whatever other Events are worth the observing ; and so will return home much the better furnished with the desired Fruits of his Travels.

Hitherto we have discoursed of the Political, or Civil Histories, and in what order they are to be read.

A D D I T I O N.

As I have before given an account as well as I could, and in the ends of the four foregoing Sections, discoursed of the Latin Historians of the *English* Nation, which have been Printed since our Authour wrote, so I will here with the Reader's leave, take the same liberty in relation to the *English* Historians of our Nation, some of which have been printed since the Author finished this piece, and others perhaps were omitted by him, because these Lectures were read in an
University,

University, and to Men generally well acquainted with the Latin Tongue.

The first that I will take notice of is Mr. Aylet Sammes's his *Britannia antiqua illustrata*, or the Antiquities of ancient Britain, derived from the *Phœnicians*, wherein the original Trade of this Island is discovered, the names of Places, Offices, Dignities, as likewise the Idolatry, Language and Customs of the Primitive Inhabitants, are clearly demonstrated from that Nation ; many old Monuments illustrated, and the Commerce with that People as well as the *Greeks* plainly set forth, and collected out of approved *Greek* and *Latin* Authors, together with a Chronological History of this Kingdom, from the first traditional beginning until the year of our Lord 800, when the Name of *BRITAIN* was changed into *ENGLAND*, faithfully collected out of the best Authors, and disposed in a better Method than hath hitherto been done, with the Antiquities of the *Saxons* as well as *Phœnicians*, *Greeks* and *Romans* ; Printed in Folio in London, in the year 1676, Volume the First.

I know very well some learned Men have taken great Exceptions to this Piece and have affirmed many things in it to be fabulous, and I will not contest for the truth of the whole, and every part of it, but then I will presume to say, that I have found good Authority for some of those things which some have pretended Mr. Samms invented,

and if we are to stay for an History, which all the World approves of before we read one, our Lives will end with as little knowledge of past times, as of those that are to follow us when we are dead ; I know any ingenious person who shall read this piece must reap much Satisfaction, Pleasure and Delight from it.

John Milton who was *Latin Secretary* to *Oliver Cromwell*, a learned, ingenious, but a very factious Man, wrote the History of *Britain*, that part especially that is called *England*, from the first traditional beginning of it to the *Norman Conquest* collected out of the ancientest and best Authors (as he saith,) it was printed 1670, and 1671, in *Quarto*, and in 1678 in *Octavo*.

The Style and Composure of this History is delicate, short and perspicuous, and it is of the greater value, because few of our English Writers begin (to any purpose) before the *Norman Conquest*, passing over all those times that went before it with a slight hand.

Doctor *John Heyward* writ the History of the first *Norman Kings*, *William the Conqueror*, *William Rufus*, and *Henry the First* ; he lived in the times of King *James*, and was a *Civilian*, and a very candid, true and learned Writer.

Samuel Daniel writ the Collection of the History of *England*, where in making some short Reflexions on the State of *Britain*, and the Succession of the *Saxons*, he descends to
William

William the Conqueror, and the *Norman* Kings, and ends with the Reign of *Edward* the third, *Anno Domini* 1376.

It is written with great Brevity and Politeneſs, and his Political and Moral Reflexions are very fine, uſeful and inſtructive.

John Truſſel continued this Hiſtory with the like brevity and truth, but not with equal Elegance, till the end of the Reign of *Richard* the third, *Anno Domini* 1484.

In that Period or interval of time which *Daniel* hath written, there are two Lives writ by two ſeveral Pens, the firſt is the Life of *Henry* the third, writ by that learned, wiſe, and ingenious Gentleman Sir *Robert Cotton* Knight, in a Maſculine ſtyle, with great labour and pains, and with a Loyal deſign.

"The Second is a piece which was lately
"Printed with this Title; the Hiſtory of the
"Life, Reign and Death of *Edward* the II.
"King of *England*. and Lord of *Ireland*, with
"the Riſe and Fall of his great Favorites,
"*Garveſton* and the *Spencers*, written by *E. F.*
"in the year 1627, and Printed *verbatim*
"from the original in the year 1680.

Who this *E. F.* was I know not, but that he was under the Dominion of a mighty Diſcontent, is apparent by his ſhort Preface to the Reader, his firſt Words there are theſe.

*To out-run thoſe weary hours of a deep
and ſad Paſſion, my melancholy Pen fell
accidentally (ſaith he,) on this Hiſto-
rical Relation, which ſpeaks A King,*

The Method and Order

our own, though one of the most unfortunate, and shews the Pride and Fall of his inglorious Minions.

If this Book was really written when pretended, it may be probably conjectured this Male-Content had a mighty spleen against the then *Duke of Buckingham*, who being baited this year by the Commons in Parliament, fell a Sacrifice to popular discontent the year following, which with some other things to me unknown, might occasion the suppressing this History then, and it had been as well if it had never been Printed, being partial to the highest degree, and designed to encourage rather than suppress Rebellion, Sedition and Treason, and now why it was raked up out of the dust, and Printed when it was, I shall leave the World to guess; only I cannot forbear observing, the Authour was more ingenuous than the Publisher, not only because he concealed it, but also because he had undoubtedly set down the causes of his Discontent in the beginning of his Preface, which are omitted in the Print, for *those weary hours* must relate to something before express'd, to perfect the Sentence.

Within this Period of time belonging to *Trussel* falls in the Life of *Henry* the IVth, written by *Dr. Heyward*, and also the Life of *Edward* the IVth, written very elegantly and prudently, by *William Habington* Esquire, and the Life of *Richard* the IIIrd, written by *George Buck* Gent.

Francis

Francis Biondi an *Italian Gentleman*, and of the *Privy Chamber* to *King Charles* the First, hath written in the *Italian Tongue* the *Civil Wars* between the two Houses of *Lancaster* and *York*, from *King Richard* the Second, to *King Henry* the Eighth, translated elegantly into English (saith *Sir Richard Baker*,) by *Henry Earl of Monmouth*.

Sir Francis Bacon, Viscount *S. Albans*, writ the History of *Henry* the Seventh, in a most elegant style.

Edward Lord Herbert of *Sherbury* hath writ the Life of *Henry* the Eighth, with great Exactness and Accuracy, as he was a Person of great Industry and capacity. He was put upon this Work by *King Charles* the First, and consulted all our Records.

Dr. John Heyward wrote the Life of *Edward* the Sixth very elegantly, and as much of that Prince's Reign, and that of *Queen Mary*, was spent in matters of Religion; so *Dr. Peter Heylin* in his *Ecclesia Anglicana restaurata*, has given a very good account of their two Reigns, and also *Dr. Gilbert Burnet* in his History of the Reformation in two Volumes in Folio, which is excellently epitomized by himself in Octavo.

Though these two chiefly intend the *Ecclesiastical* History of those times, yet they have carefully intermixt the *Civil* History also, especially *Burnet*, who with his History hath published many original Records of those times, which do purely belong to the *Civil* History.

Sir

Sir *William Dugdale* one of the Kings of Arms in *England*, hath writ two Books which he titles the *Baronage of England*, being an excellent History of the Successions of all the noble Families of *England*, which is of great use to the well understanding of the English History.

Sir *Richard Baker* hath written a Chronicle of the Kings of *England*, from the times of the *Romans* Government, unto the Death of King *James*, to which the Reign of *Charles* the First, and the first Thirteen years of *Charles* the Second were added by one Mr. *Edward Phillips*, which ends with the Coronation of that Prince being the 23^d. of April 1661.

The former Sir *William Dugdale* (as is supposed,) hath writ a short account of the late Troubles of *England*, wherein all the Proceedings of the Rebellion are excellently laid together.

James Heath Gent. hath also written the History of the same times (very well as it is said,) to the Restitution of *Charles* the Second, continued since to the year 1675. by *J. Phillips*.

William Sanderson hath written not only the Reigns of Queen *Mary* of *Scotland* and King *James*, but also another piece which he calls a complete History of the Life and Reign of King *Charles* the First, from his Cradle to his Grave, but as this was written and published during our horrid Confusions here in *England*, and before his late Majesty's

fly's Restitution, so there are many things in it (as it is said) which will need amendment.

The truth is, there hath been never a good History writ since *Camden's Annals*, of our Affairs that ever yet came to my knowledge; nor perhaps have the times been such as to bear one; that of *Tacitus* is considerable, *the prosperous and unfortunate Events of the ancient People of Rome are delivered by great Writers, in the times of Augustus there was no want of generous Pens, till they were suppress'd by the rising Flattery of the times; the accounts of Tiberius, Caligula, Claudius and Nero, whilst these Princes flourished were out of fear, false, and after they were gone, whilst the hatred of Men was fresh, were as much too sharp; from which Considerations I resolv'd (saith he) to deliver a few, and those of the last Actions of Augustus, (when the Flattery he hints at began,) and then the Reign of Tiberius and the rest, without Anger or Affection, as having by reason of the distance of the time had no concern with any of them.* I need not make any application, nor will the case bear one. But yet I should have excepted one Historian and -

that is *Johnstonius*, but though he did not publish his History in his Life, and so by that, and putting it into such hands as Printed it beyond the Seas, secured his History from all suspicion of a necessitated

By these two means Camden secured his liberty as to the second part of his History, which he sent to Thuanus, who printed it in Holland after Camden was dead.

Compliance,

Compliance, yet then he being a Stranger to our *English* Laws and Constitutions, has committed some Faults which an English Man would have easily avoided, and speaks too contemptuously of some of our Greatest Lawyers, whom he styles every where *Leguleii*, as if they had been some little snarling Country Attornies.

If now our Reader desires a Thort course of English History, he may begin with *Milton* first, then take *Daniel* and *Trussel*, and then Sir *Francis Bacon's Henry* the 7th, and Bishop *Godwin's Annals*, which will bring him down to the Reign of Queen *Elizabeth*, where *Camden's Annals* (such as they now are in English) fall in, and for the rest he may take his choice according to his Fancy.

There is an excellent Catalogue of the Historians of *England* in *Baker's Chronicle*, which the Reader may consult too if he please.

MANTISSA:

O R,

An ADDITION concerning
the Historians of particular Nations,
as well Ancient as Modern;
by *Nicholas Horfeman*.

ARTICLE I.

The Design and Method of this Appendix, in what Order we should proceed in relation to Particular Historians; the principal Writers of each Country are to be selected; the Historians of the Latter Ages compared with the more Antient.

THUS far our Authour (Mr. *Deg. Wheare*) has proceeded concerning the *Civil History*, and was just now going to lead his Reader to the *Church-History*, and yet we will presume to stop him here a small time, and I will not despair neither of obtaining an easie Pardon for this my unseasonable inter-

interposition from those who desire to run through a perfect Collection of Historians, especially if they shall be sensible that these Endeavours of ours may in any degree promote their Studies. The *Roman Empire* long since sinking under its own Weight, and being at last torn in pieces and divided, each distinct Nation began to rely upon its own Forces, and administered its own Affairs both at home and abroad, and from thence the *particular Histories* of particular Nations have sprung up, which our Author hath left untouched and unsaluted, the British only excepted, and this Field I will presume to reap, by adding here an *Appendix* concerning the Histories of those Nations, who are now possessors of some part of the antient *Roman Empire*, or were never subject to it, in which we will represent, or at least inartificially describe those antient and modern Writers, who have illustrated the Affairs and Actions of the more considerable people by their Pens. 'Tis not indeed our purpose to seek curiously after, and name all these Historians, (as indeed who can pretend to know them?) or solicitously to digest, and accurately treat of them, which is a very troublesome business, and above our Abilities.

But I think it reasonable here to advise all the Lovers of History in the very Entrance of the Work, that they should begin with the Antiquities of their own Countries,

See afore
Sect. 26.

tries, (as for instance, the *Britains* with the *British*;) and so proceed to those other Countries, and in the first place to those Nations which have had frequent Leagues, Wars or Commerce with their own. And it will also be very advantageous to chuse some principal Author, who may seem to excel all other in writing the History of that Country, as in the *German History Lambertus Schafnaburgensis*, in the *Austrian History Laxius*, in the *Hungarian Bonfinius*, in the *Gothick Jornandes*, in the History of *Denmark Saxo-Grammaticus*, in the *Sclavonian Helmooldus*, in the *Longobardian Paulus Diaconus*, in the *Polonian Chromerus*, in the *Prussian Stella*, in the *Bobemian Aeneas Sylvius*, in that of *Switzars Simlerus*, in the *Burgundian Heuterus*, in that of *Saxony Cranzius*, in the *Bavarian Aventinus*, in the *Flandrian Mejerus*, in the *Dutch Grotius*, in the *French P. Amylius*, in the *Spanish Mariana*, and so for the rest.

But here our Reader of the *Barbarian History* may be pleased to understand that the Authors for the most part with which he is now to converse, do sink very much beneath the Eloquence of those of the greater Nations, the *Greeks* and *Romans*, and that they are very much inferiour both in Ability and Dignity, to those who with their Pens have adorn'd the Stories of those once potent People, not only in many other things, but especially in the purity of their Stiles; for in the darkness
of

of that decrepit Age, they use a Stile which by reason of the barbarity and harshness of it cannot but offend those whose Ears have been used to a terse and delicate Phrase; and the Historians of those times which affected Elegance, chose to imitate those of the middle Ages; *Eutropius, Paulus Diaconus, Orosius*, and the like, who were as remote from the *Roman* Eloquence, as they were from the times in which it flourished, rather than *Cæsar, Salust, Livy*, and the rest of the great Princes of the Senate of Historians, in which the native Vigour and Spirit of the *Roman* Language exerts itself, and in truth there are not many who aimed at the perfections of those middle Writers, and they are yet more scarce who have attained to that degree of perfection, and yet they are not to be persecuted or reprehended for this neither, because they fell into this Misfortune, more by the necessities of times in which they lived, than by their own Faults, which is enough to bespeak their Pardon with all candid Readers. In ancient Coins we regard the weight and the Matter much more than the Neatness of the Stamp, and so in those Authors which have been depress'd by the Iniquity of their times, and thereby disabled from shewing their Virtues, we ought rather to consider the Weight and Excellence of the things they have delivered, than the brightness or sweetness of Discourse; what *Cicero* said of the Philosophers, *if they bring with*

with them Eloquence, it is not to be despised, but if they have it not, it is not mightily to be desired, is by us to be applied to an Historian.

But as to those who wrote after the reviving of Learning, and the restitution of the just esteem of Eloquence ; (as there is a Circulation of all things,) they, I say, have more illustrated History, and treated it according to its Dignity, so that the following Ages have many Historians, which if I should presume to compare with the *Ancient Writers*, I should not be destitute of the suffrage of the greatest Men, for Men of no mean Learning have heretofore thought that *Guicciardin*, *Comines* and *Amilius* were so far from being inferiour to *Livy*, *Salust* and *Tacitus*, that they might contest the Precedence with them.

ARTICLE II.

The Historians of the Germans, and of all those People which live betwixt the Alpes and the Baltick Sea, and the Rhine and the Weiffel, to which is joyned the History of the Goths, Vandals, Hunnes, Herulans, Switzars, Lombards, Pólonians, Muscovites, Danes and Swedes.

Tacitus.

WE have a small piece of *Tacitus*, of the Situation, Manners and People of the Ancient Germans, and it is reasonable that we should believe he understood the affairs of those People very well, because he was employed as a Souldier in the Wars against them, and was Governor of the Low Countries under *Hadrean* the Emperor, and he in his Annals frequently takes notice of the German affairs, and especially of the Expedition of *Cæsar Germanicus*, and the Victory he obtained against *Arminius*, General of the *Cheruscians* now call'd *Mansfelders*, but there is none of those Historians which are more Extant, which hath so largely described the Battel in which *Arminius* routed and totally destroyed *Quintilius Varus* and his Army, as

*An. Cbris
ti 10.*

Dion Cassius.

Ammianus Marcellinus.

Dion Cassius in his LVlth Book, *Ammianus Marcellinus* also, who was a Souldier under *Constantius* and *Julianus* the Roman Emperors, takes notice of many things concerning the *Franks*, *Alemans*, and other German Nations, which are very true and worthy

to

to be known. *Huldericus Mutius Hugwaldus*, Hugwal-
who lived about the year of Christ 1551, ^{us.}

Wrote XXXI Books of the *Origine* of the
Germans, their Manners, Customs, Lawe,
and memorable Actions in Peace and War,
from their first beginning to the year of
Christ 1539, which he collected out of their
best Authors.

Conradus a Liechtenaw, Abbas Urspergensis Ursper-
Wrote a Chronicle from *Belus* the first King ^{gensis.}
of the *Assyrians*, to the IXth year of *Frede-* Printed at
rick the second, that is to the year of Christ ^{Strasburg,}
1229, who in the Affairs of others is very ^{in 1537.}

short, but in what concerns the *Germans* in
his own times, and those that went just be-
fore him he is much larger, and has (as
Vossius saith,) *many things that may be read* ^{De Hist.}
with great advantage. *Gaspar Hedio* continu- ^{lat. l. 2.}

ed the latter from the year 1230, to the ^{Gaspar}
year 1537, adding many memorable things ^{Hedio.}
committed by *Urspergensis*, and besides this
Continuation he also Wrote a *German* Chro-
nicle.

Lambertus Schafnaburgensis who flourished Lamber-
about the year of Christ 1077, Wrote one ^{us.}
Volume of the History of *Germany*, which he ^{Schafna-}
brought down to the year 1077, which as ^{burgensis.}
Trithemius expresseth himself, *is very well and*
pleasantly done; and *Justus Lipsius* saith of this, ^{Chron. l. 1.}
and *Rodoricus Toletanus* that *they are as Good as*
that Age could possibly afford, but the Com- ^{Not ad Po-}
mendation of the Learned *Joseph Scaliger*, in ^{lis. l. 1. c. 9.}
his piece *de Emendatione temporum* is very il-
lustrious; in truth (saith he,) *I admire the*

Purity of this Man's style, and the exactness of his Computation, in so barbarous an Age, which is so great, that he might put the Chronologers of our times to the blush; if they had any sense of these things. Nor will I conceal the censure of

Præf. ad
Gaspar
Chur.

Melancthon; I have not seen (saith he,) any Writer of the German History that hath Written with greater industry, though he hath also put in some private things which are unworthy of the knowledge of Posterity; upon which account, and for that his Fidelity is suspected in some things, pertaining to the Controversie between Henry the 4th, and Gregory the 7th, he has been censured by some others.

Erphor-
denfis.

A certain Monk of *Erfurd* has brought down the last named Author to the year 1472, and has also Written an History of *Landgraves of Düringer*, the principal Town of which is *Erfurd*.

Marianus.
Fuldenfis.

Marianus a Scot by Nation, but a Monk of *Fuld*, in Germany, an Elegant Writer for the times, as *Sigebertus* saith of him, produced a Chronicle to his own times, that is, to the year 1073, in three Books, which *Dodechinus* afterwards continued to the year 1200.

Dodechi-
nus.

Otto Fri-
singenfis.

Otto Frisingensis of *Freising* in *Noricum*, (and not of *Friseland*) as *Aneas Sylvius* insinuates, descended of an imperial Family, has Written a Chronicle from the beginning of the World to the times of *Frederick* the first, that is, to the year of Christ 1146 in VII Books, (for the VIIIth is not an History but a Dissertation concerning Antichrist, the Resurrection of the Dead, the end of the World,

World, and the last Judgment,) which it continued by an ancient Author to the year 1210, and the same Otto Wrote the Life of Frederick the first, his Cousin or Nephew (Surnamed *Enobarbus*,) by the Command and Encouragement of this Prince in II. Books, (which *Radevichs* another Writer by adding two Books more brought down to the year 1160.) This Otto, though he was Uncle to this Emperor Frederick, yet that Relation did no way prejudice the truth, as *Aeneas Sylvius* saith, who was afterwards Pope by the Name of Pius.

Luitprandus Ticinensis, beginning from *Ar-* Luitprandus
nolphus Emperor of Germany, and the year 891, in which the Saracens took *Frassinel* a small Town upon the River Po in Italy, Wrote in six Books the History of the principal Transactions of his own times in Europe, in many of which he himself was present, which ends Anno Christi 963. He was a Privy Counsellor to *Berengarius* the second, King of Italy, and falling into his disfavour fled to *Otton I.* and at *Frankford* Wrote this History as he saith himself, lib. 5. cap. 14.

Beatus Rhenanus Published III Books of the Beatus
German affairs, excellently Composed. Rhenanus.

Harmelmannus Publish'd an Elegant and Learned History of the Earldom of *Oldenburg*, with great Modesty and Industry.

Johannes Aventinus Wrote X Books under the Title of *Germany illustrated*, and also the Annals of the *Bavarians*, from the Flood to the year of Christ 1460, in VII Books;

(how ill *Baronius* thought of this Author appears, To. 9. *Ad Annum* 772.)

Fabricius
Chemni-
censis.

Georgius Fabricius Chemnicensis, Wrote the History of Great Germany, and of all Saxony in two Books, and to Conclude, *MAR-QUARDUS FREHERUS* first put out in one Volume some very excellent German Historians which before were unknown.

ARTICLE III.

The Historians of Austria.

Guillimannus.

Lazius.

F*ranciscus Guillimannus* Wrote VII Books of the ancient and true Origine of the House of *Austria*; he flourished about the year of Christ 1500. *Wolfgangus Lazius* of *Vienna* has comprehended the History of *Austria* in IV Books; *Gerhardus de Reo*, and *Conradus Decius* have Written Annals also of *Austria*; there is Extant too, a Chronicle of the Dukes of *Bavaria* and *Suevia*, written by an uncertain Author, and to these may be added the *Austriades* of *Richardus Bartolinus Perusinus* in XII Books which concern the Wars between the Dukes of *Bavaria* and the Princes of the *Palatinate*, which was illustrated with Notes by *Jacobus Spigelius Selestadiensis*.

ARTICLE

ARTICLE IV.

The Historians of the Hunnes and Hungarians.

Johannes de Thwroc, or *Turocius* (so call'd *Turocius* from the Province of *Thwroc*,) wrote a Chronicle of the *Hungarian* affairs, from the very rise of that Nation under *Attila* their first King, to the Coronation of *Matthias*, which was in the year of Christ 1464; of this Author *Tribemius* Writes thus, *Johannes Thuroth* a Pannonian, *was a Man excellently acquainted with, and well exercised in Civil Literature, and not ignorant in Divine knowledge, of an exalted Ingenuity, and a clear Eloquence*; this Author lived *Anno Christi* 1494.

Bonfinius.

Johannes Bonfinius Composed an Elegant History of the Kings of *Hungary* in four *Decades* and an half, that is, in *XLV* Books which reacheth to the Death of *Matthias Hunniades*, and the beginning of *Vladislaus* or the year 1495, which he began at the Command of *Matthias*. *Bonfinius* flourished about the year of Christ 1496.

Petrus Ranzanus Wrote *Indexes* as he calls *Ranzanus*. them of the *Hungarian* Transactions, of which *Joh. Sambucus* who first rescued them from the Dust and Darknes in which they lay, and Published them to the World writes thus; *It seems the ways of Writing Histories heretofore were very various, this Author having some Indexes of the Kings of Hungary, given*

bim

An Addition concerning the

him at Vienna by Beatrix, extracted out of the same Records from which Bonfinius described his, he so well deduced and illustrated them, that he is in nothing inferior to the best Writers of the Hungarian History, for in this brevity he has Comprehended what ever is required to render an History Elegant and useful, and he is the more valuable also, that whereas there are some Gaps and mistakes by the faults of the Transcribers in Bonfinius his History, we may here find directions for the rectifying all these Erratas, and be assisted at the same time in searching out the sincere and perfect truth; thus far Sambucus.

Callimachus.

In Elogis.

Philip Callimachus Experiens, wrote an History of the Life and Reign of Vladislaus King of Poland and Hungary, so elegantly and exactly, that Paulus Jovius did not scruple to say of it, that in his judgment it excell'd all that had been Written of that kind, since Cornelius Tacitus, through so many Ages as have since followed; this Author flourished Anno Christi 1490.

Melchior Scotterus, and Petrus Bizarrus have Written the History of the Hungarian Wars.

Since the Uniting of Hungary with Austria, the Affairs of this Kingdom have been so Twisted with the other, that the same Historians are common to both.

ARTICLE

ARTICLE V.

The Historians of the Goths, Danes, Slavonians and Swedes.

Procopius has Written III Books of the Gothic Wars, and Agathias the Smyranean V Books, both of them in Greek and in Latin; Jornandes the Bishop of the Goths, who reduced into II Books the History of Aurelius Cassiodorus, (who was Secretary to Theodoric King of the Goths,) and Wrote a Gothic History in XII Books.

Isidorus Hispalensis Composed an History of the Origine of the Goths, and of the Kingdom of the Sueves and Vandals: Johannes Magnus a Bishop of Sweden, wrote a History also of all the Kings of the Goths and Swedes; Leon Aretinus Composed also an History of the Goths, but which affords nothing more than what Procopius hath written, so that he seems to be no more than his Paraphrast, but he is more remarkable for another thing, that is, that he was the first Person who restored and communicated the Greek Tongue and Learning, after it had lain several Ages oppressed and trodden down, by the Tyranny of the insolent Barbarians, as P. Jovius writes of him in his Elo- gies; he flourished Anno Christi 1420.

Hieronymus Rubeus wrote of the Goths and Lombards.

Saxe

Saxo Gram-
maticus.

Saxo Grammaticus has deduced an History of Denmark from the utmost Antiquity down to his own times, that is to Canutus the VIth and Waldemarus his Brother, the Grandchildren of Saint Canutus that is almost to the year of Christ 1200. All he hath Written is not to be admitted hand over head without Examination, yet neither is he so great a Fabler as some have fancied, who have no esteem on that account for him, amongst whom is Goropius Becanus, which is the less worth our wonder, because he himself doth not write so much Paradoxes as Impossibilities; as to Saxo's style the Elegance of it is so great (saith the Learned Vossius,) that it exceeded the Capacity of the Age he lived in, yea it is equal to many of the ancient Writers, and to most of ours; he flourished about the year of Christ 1220.

De Hist.
lat. lib. 2.
c. 55.

Idacius.

Idacius his Chronicle of Denmark, is from the times of Theodosius the Great, to the year of Christ 400.

Johannes Boterus and Erpoldus Lindenbruch, have written accounts of the Kings of Denmark, and in the year 1596, Plantin Printed a Compendious History of the Kings of Denmark to Christian the IVth. Gaspar Ens wrote Commentaries concerning the Wars of Denmark both by Sea and Land, in the Reign of Frederick the second, containing the most memorable Dithmarsick and Swedish War.

Meursius.

The Learned Johannes Meursius hath comprehended in III Books the Reigns of Christian the first, John his Son, and Christian the second

second his Grandchild, that is, from the year of Christ 1448, to the year 1523.

Albertus Cranzzius hath Written an *Histo-* Alb.Crant-
ry of the Vandals in XIV Books, and a Chro- zius.
nicle of the other Northern Nations, as the
Danes, Norwegians, Swedes, which is call'd
Gothia, and Scandia; he begins at the times
of Charles the Great, and comes down to the
year 1504; he flourished to the year 1517,
in which he Died. Gerardus Geldenbaurius Voß. de
writes thus of him; He has almost only seem'd Hist. lat.
to me to deserve the Name of an Historian, be- lib.3. c.10.
cause he wrote the Transactions of his own times
truly, freely, and for the good of Posterity, and
others as Fabricius, &c. have as much com-
mended his industry.

Nicholaus Mareſcalcus wrote of the *Heruli*
and *Vandals*.

Helmoldus a *Sclavonian Presbyter*, wrote *Helmol-*
the History of the Sclavonians, Saxons, and dus.
the adjoining Nations, from the year 800
or thereabouts, when they were converted
to Christianity by the care of Charles the
Great, to the year 1168, about which time
Helmoldus flourished, as he saith himself in
his Preface, viz. about the times of Barbarossa.
And there Arnoldus the Abbat of Lubeck, be- Arnoldus.
gins, who begins his Preface with these words.
Because Helmoldus a Priest of Blessed memory,
was not able to bring his History of the Vocation
and Submission of the Sclavonians, and the
Lives of those Bishops, at whose instance the
Churches of these Countries were Founded, to such
End and Conclusion as he desired and intended;

we

Voss. de
Hist. lat.
lib. 2.

we therefore with the assistance of God have resolved to pursue that Work ; and accordingly he brought his suppliment to the times of Otto the IVth, (under whom he lived ;) the Learned Vossius speaks thus of this Arnoldus, in the Slavonian affairs he deserves Credit, but not in what he wrote concerning the French, Sicilians and Grecians, in whose affairs it is much better to consult others who have made it their business to treat of them.

Bernard Kirchman Published in the year 1684, at Amsterdam, a Chronicle of Norway, Written by one Theodorick, a Monk of that Nation, and Dedicated to Augustin Arch Bishop of Drontheim. It begins with Herald Fairelocks, and contains the Actions of Ten Successive Kings of that Nation, who Reigned about CC years. There is added to it a Voyage of some Danes to Jerusalem about the year 1187, Written by an unknown Person. They are both of great use for the clear understanding of that Dark History, though there are considerable mistakes in the few dates the Author has Express'd.

ARTICLE

ARTICLE VI.

The Historians of the Lombards now call'd the Dutchy of Milan.

Paulus Warnefridus a Deacon of *Aquileja*, Paulus wrote VI Books of the affairs of the Lombards, he was Chancellor to Desiderius King of the Longobards, of whom Sigebertus Chap. 61. writes this, He wrote the History of the Vinnuli, who were afterwards called Lombards, in an excellent and copious Style. Ralph. Volaterranus is much mistaken, who takes this Warnefridus to be a different person from the Deacon of *Aquileja*; he flourished about the year of Christ 780. Hieron Rubens wrote also of the Goths and Lombards.

A Monk of *Padua* whose name is not known, has comprehended in III Books the Transactions of his own times in Lombardy, and the Marquisate of *Tarvisina*, he begins Anno Christi 1207, in which Azo Marquis of *Este* was by the *Monticuculli* cast out of *Verona*; and he comes down to the year 1270, in which the Christian Princes passing into *Africa*, took *Carthage* and besieged *Tunis*.

Flavius Blondus (who was privy Counsellor to several Popes, and who had the honour to have his Works Epitomized by Pius another of the Popes,) wrote of the affairs of the Lombards, in his VII Books of

*An Addition concerning the
of the illustrating of Italy, as almost all other
Italian Writers.*

ARTICLE VII.

The Historians of the Polanders and Borussians.

Chromer-
rus.

Martinus Chromerus Composed XXX Books of the Origine and Actions of the Polanders, and in the first X Books (as he saith in his *Proem*,) he has described the Rise and Infancy of that Nation, under barbarous and idolatrous *Dukes*; then the Flower of its Youth under Christian Kings; and then its diseased and crazy Constitution which resembles a State Sickness, under several and those disagreeing Princes after the Monarchy was destroyed. He wrote two Books also of the Situation, People, Manners, Magistrates and Government of the Kingdom of Poland; Chromerus flourished *Anno Christi 1552*.

Gaguinus.

Alexander Gaguinus wrote also an History of Poland, from Lechus the first Duke of that Nation, to Henry of Voloise. —

Joh. Decius wrote one Book of the Antiquities of Poland, and of the Family of the Jagellons, and of the Reign of King Sigismund.

Michovius.

Matth. Michovius wrote a Chronicle of the Kingdom of Poland, from the first rise of that Nation to the year 1504, in IV Books; he is somewhat more barbarous, and Chro-

merus

merus more polite, *Michovius* flourished about the year of Christ 1540.

Joannes Duglossus, who is sometimes sty- *Duglossus*. led *Longinus* Bishop of *Leopold*, who under *Casimirus* the third, King of *Poland*, was employed in many great Embassages, and was also *Præceptor* to this Prince's Children, has wrote a *Chronicle of Poland* to the year 1480, in which this great Man died.

Philippus Callimachus hath writ an History *Callima-* of the Wars of the *Poles* against the *Turks*, thus. he lived *Anno Christi* 1508.

Erasmus Stella, a *Libanathan*, writ Two *Stella*. Books of the Antiquities of the *Borussians*, which he dedicated to *Frederick* Duke of *Saxony*, the first of which treats of the old Inhabitants thereof, and of their Propagation, Names and Manners, the latter of their ancient Kings and of their Succession; he professeth to follow the Annals of *Borussia*, *Jornandes* his History of the *Goths*, *Helmoldus* his History of the *Sclavonians*, and *Albertus Magnus* who travelled over *Borussia*, and others.

ARTICLE VIII.

The Historians of the Bohemians, Switzars, or Helvetians and Saxons.

Cosmus.

Cosmus a Deacon of the Church of Prague in his Chronicle of *Bohemia*, which he has written in III Books, represents the Origine of that People, and the Actions of their ancient Dukes to *Wartislaus*, who was created King of *Bohemia* by the Emperour *Henry* the IVth, *Anno Christi* 1086.

Dubravius.

Dubravius also deduceth their History from their first Original to *Ferdinand* the Emperour in XXXIII Books; he comes down to the year 1558, and was a very learned and ingenious Person.

Aeneas Sylvius.

The History of *Aeneas Sylvius* comes down to the year 1458, that is to *Frederick* the third, in which year the Authour was elected Pope by the name *Pius* the second; he writes the Succession of all their Dukes or Kings to *Poigebrach*; but in the business of the *Hussites*, and what happened under the Emperour *Sigismund*, he is much more large and diffused.

Charles King of *Bohemia*, who was after Emperour, and the IVth of that Name, wrote a Commentary of his own Life.

Switzars.
Guillimanus.

Franciscus Guillimanus wrote Five Books of the Antiquities and Actions of the *Switzars*. *Henricus Suizerus* in his Chronicle of *Switzerland* gave an account of their Affairs to his own times.

Josias

Jofias Simlerus wrote of their League and Commonwealth, and alfo of their Affairs from *Rudolphus* to *Charles* the Vth.

Wernerus Rolovincius wrote III Books of *Simlerus*. the ancient Seat of the *Saxons*, that is, of *Westphalia*, their Manners, Virtues and Commendations.

Witkindus a *Saxon* wrote III Books of the Actions of the *Saxons*. [This noble and learned History, for the times in which it was wrote, was Printed by *Henry Meibom* at *Helmftad* in the year 1688, under this Title; *Rerum Germanicarum Tomi III*. The Publisher has added excellent Notes of his own.] *Witkindus*. and *Albertus Crantzius* wrote the History of *Saxony* in XIII Books; to his own times; he died in the year 1504, this is continued by an unknown hand. *Crantzius*.

David Chytreus in his Chronicle of *Saxony* *Chytreus*. and the Northern Nations, begins a little higher at the year 1500, and ends with the year 1599, which is continued by *Georgius Fabricius* in his *Saxony illustrated* in II Books to the year 1606, *Johannes Garzo* wrote of the Affairs of *Saxony*, *Thuringia* and *Misnia*. *Rein. Reineccius* of the Family and Actions of the *Palatines* of *Saxony*, *Cyriacus Spangenbergius* wrote a *Saxon* Chronicle, and *Sebastian Boisselinerus* wrote of the Siege of *Magdeburgh*.

ARTICLE IX.

The Historians of the Celti or Gauls and French, under which Name we include all those People who live betwixt the Rhine and both the Seas, and the Alpes and Pyrenean Mountains.

THE principal Writers of the History of *Gallia*, which the *French* now possess, (that I may say nothing of the most ancient *Julius Cæsar*, his VII Books of the *Gallick War* ; And *Hirtius* who continues him, nor of *Appianus* his *Celirks*, which belong to this Story) are these. *Gregorius Turonensis* Bishop of *Tours*, in his first Book brings down the History from the beginning of the World to the Reign of *Theodosius* the First ; in the other nine Books he sets forth the Lives and Actions of the Kings of *France* to his own times, and the year of Christ 594, but the XIth Book which is supposed to have been added by *Fredegarius*, ends in the death of *Charles* the Great, which happened *Anno Christi* 814. *Paulus Æmilius Veronensis*, a Man of a *Livian* style, (of whom mention is made above, Sect XXV) as *Reimerus Reineccius* bears witness, spent XXX years in the compiling his History of *France*, after the Dissolution of the *Roman* Dominion, and comes down to *Philip* and *Charles* his Brother, Children of *Lewis*, that is from the year 420, to the year 1488 ; the opinion of *J. Lipsius* concerning

Gregorius
Turonen-
sis.

Fredegari-
us.

Paulus E-
milius.

cerning this History is, that if a few things were lightly corrected, he would be a Person above the Learning of our Age, and deserve the Commendations given to ancient Authors; and *Ludovicus Vivis* saith, *his Detradm. History is written with more Fidelity and Truth, disciplin. than that of Gaguinus, who has disclosed and^{h. 5.} intetmixt his own Affections in his History.*

Paulus Jovius hath written the Reigns and *Paulus Jo- Lives of Charles the 8th, Lewis the 12th, vius.* and *Francis the First King of France*, splendidly and elegantly.

Arnoldus Ferronius Burdagalensis hath con- *Arnoldus continued the History of Emilius to Henry Ferronius.* the Second.

Philippus Comines (of whom mention is *Philip Co- made above, Sect. the 25th,*) has woven *mines.* the History of *Lewis the XIth*, and *Charles the VIIIth* his Son, in a clear and elegant Stile, and although *Jacobus Mejerus* avers in many places that he is mistaken, yet *he is* (in the judgment of the learned *Vossius*,) *a true and a prudent Historian*; and *Johannes Sleidanus* gives him this Elogie. *This Author is in my judgment the nearest to the an- tient Historians, of all those that have wrote in or near our times, both in Prudence and Ve- racity, for he lays before us the grave Deliberations that passed in the Closets of Princes, before they appeared in their Events abroad, which very few have attempted to do, fewer have been able to do it effectually, and even those who could have done it have yet not dared to do it lest they should offend their Princes.*

Jo. Frossardus.

Johannes Frossardus has splendidly and elegantly writ the History of those dreadful Wars which passed betwixt the *English* and *French*, from the year 1335, to the year 1400, who deserves the greater Faith, because he was a Follower of the Courts of Kings and Princes, especially of *Philippa* Daughter of the Count of *Heynault* Queen to *Edward* the third King of *England*, nor did he relate any thing in his History but what he had seen with his own Eyes, or heard from others who had seen them, or had the chief Commands in the Wars: *Johannes Sleidanus* hath excerpted the most material Passages out of this History, and turned them into Latin, for it is originally written in *French*, and Sir *John Bouchier* Knight translated this intire History into English.

Monstreletus.

Enguerus Monstreletus hath continued *Frossardus*, and brought down the *French* History to the Reign of *Lewis* the XIIth.

Mart. Longæus.

Martinus Longæus wrote a Commentary in X Books of the Actions of *Francis I.* of *Valoise* King of *France*, and *Stephanus Doleus*, and *Galeacius Capella* have written the History of the Wars betwixt *Charles* the Fifth, and this Prince for the Dutchy of *Milan*, from the year 1520, to the year 1530, the latter is followed by *Gulielmus Paradinus*, who hath added the story of the succeeding years to the year 1555.

A nameless person (perhaps *Franciscus Hotomanus*) has written the History of *France*, during

during the Reigns of *Henry the Second*, *Francis the Second*, and *Charles the IXth*.

Rabutin hath written the Expedition of *Henry the Second* against *Charles the Vth*, undertaken in the year 1552, on the behalf of the Princes of *Germany*.

Ensebius Philadelphus, (that is *Theodorus Beza*, who by the Cloudiness of this name obscured himself) has wrote the History of *Charles the Ninth* and of his Mother.

Petrus Matthæus a Lawyer, the Royal Historian, has writ the History of *Henry the Fourth* King of *France* and of *Navar* in VII Books.

Besides these which we have mentioned, there are several others which ought to be perused, as *Carolus Molinaeus*, who hath writ of the Rise and Progress of the *French* Kingdom and Monarchy, and *Hubertus Leonardus* of the Origine of the *French* Nation, but then *Hunibaldus Francus* who has wrote the Affairs of the *Franks*, from the Wars of *Troy* to the times of *Clodoveus*, is to be esteemed of the same nature with *Annus* his *Berosus*, and the rest of those fabulous Writers in the judgment of the famous *Vossius*, de Hist. Lat. lib. 2. c. 22.

Aimoinus the Monk is to be better *Aimeinus* thought of, who is an excellent Historian, flourished (as the Authour de *Regimine Principatus*, lib. 3. c. 21. calls him, which Work is commonly but very falsely ascribed to *Aquinas*;) flourished about the year 873.

he wrote the Actions of the *French* from the year 420, to the year 826 in V Books, for the Proof of whose Fidelity these Words of his make very much ; *there was another Monk in the same Monastery, a Priest and a professed Monk as well as he, and his Name was Audoualdus, he was of the same age, and in his Manners and Conversation very like him, from whose Mouth we have received what is delivered, and much more which we are confident is faithfully related.*

Trithemius.

Nor is *Johannes Trithemius*, though a German, to be lightly passed by, who has writ III Books of the Origine Kings and Affairs of *France*, from the year of Christ 433, to the year 1500, which was the III year of *Charles* the Eighth. Nor *Nicholaus Gilius* who hath composed the Annals of *France*. *Hermannus Comes* who writes of their Affairs

Gaguinus.

to the year 1525, or *Robertus Gaguinus*, who has deduced their History from the most remote Antiquity, to the time of the Expedition of *Charles* the Eighth into *Italy*, Anno Christi 1493, though he has mixed his own Affections with the History, as *Virus* saith: and yet *Mejerus* is not to be admitted neither, who calls him a frivolous Writer, which is to be attributed to his disaffection to the *French* Nation, and all their Historians ; for he saith of them in general, *The French do not use to relate their Actions with more Fidelity than they transact them ;* and besides as *Mejerus* out of his too great Affection to his Country, has delivered many

many things done in his own times there very partially ; so in Foreign affairs he is not over much to be Credited ; *Paulus Jovius* affirming of him, that in the affairs of Italy he does blunder and mistake so strangely, that those who did not regard the Elegance of his style, were apt to be much incensed against him.

There are also several Authors who have written of the Expeditions of the French Nation into the East, and of the Kingdom Erected by them in *Jerusalem*, almost all which the Learned *Jacobus Bongarsius* has collected together, and rescued from the Moths and Dust of the Libraries in which they before lurked, by publishing them after he had with great study and pains Corrected them ; of these the first is *Robertus* a Monk who wrote the History of *Jerusalem*. A nameless Italian who wrote the Actions of the French and others at *Jerusalem*, in which Actions he was present, and therefore deserves the greater Credit. *Baldericus Aurelianensis* who wrote the History of the same V years with the last named Italian, that is, from the year 1095, to the year 1100 ; and *Raimundus de Agiles* Canon of *Le Puy*, wrote the History of the same time. *Albertus Steward* of the Church of *Dax*, who wrote XII Books from the beginning of the Expedition of *Godfrey of Bulloin*, and other Princes, to the Second year of King *Baldwin* the Second, and so has (as *Vossius* saith,) accurately written the History of XXIV years ; after him follows *Fulcherius Carnotensis*, who writes from the

beginning of that Expedition to the year 1124, and *Gauterus Cancellarius* who described what passed at *Antioch*, where he was present; after these comes *William Archbishop of Tyre*, the Prince of all these Historians, a Man of no vulgar Learning, pleasant above what that Age afforded, as the Learned *Bongarsius* saith of him. He wrote in XXIII Books, (beginning at the year 1095, and ending at 1180,) the History of LXXXIV years of what ever had passed in the Holy Land, and in all *Syria*, which the Bishop of *Accon* his Suffragan continued; and thus far of the French Historians.

ARTICLE X.

The Historians of the Dutch, and Flandrians, &c.

Here is scarce any thing delivered concerning the *Flandrians*, worthy of Credit before the year 445, from which time *Mejerus* begins his Annals of *Flanders*, which he has included in XVII. Books; in which he hath also given a large account of the Earls of *Flanders*, from *Lydericus Harlebacanus*, who flourished about the year 800. to *Charles the Hardy Duke of Burgundy's* Death, in the year 1476.

Had. Barlandus.

Hadrianus Barlandus hath compiled a Chronicle of the Dukes of *Brabant*, from
Pipin

Pipin the first Duke of that Province (Grandchild of *Caroloman*, Son of *Braban*, the Third Prince of *Brabant*, before this Province had the Name or Title of a Dukedom given it) to *Charles* the Vth, Emperor of *Germany*, the Son of *Philip*.

Jacobus Marchantius hath written IV. Books of the Memorable affairs of *Flanders*.
Amundus hath Writ of the Dukes of *Burgundy*, from the *Trojan War* to *Charles* the Vth.
Beissellus also of the Actions of the *Flandrians*, and of late *Olivarius Uredus*, *J. C. Brugen- sis*, has, with infinite study and labour, written the *Flandrian Genealogies*; and the *History of the Earls of Flanders*.

Hadrianus Junius his *Batarvia* unfolds the History of the *Dutch Nation*, the Antiquities of their Island, their Origine, Manners, and many other things belonging to their History. *Noviomagus* his *History of Holland* gives an account of their Princes, from *Bato* their First King, to *Charles* the Vth, Emperor; and to *Charles* of *Gelders*. Nor is *Gerbardus Gelden-Geldenbaurius* to be omitted, who hath drawn an History of *Holland* with an *Appendix*, concerning the most ancient Nobility, Kings, and Actions of the *Germans*.

Johannes Isaacus Pontanus, Historian to the King of *Denmark*, and State of *Gelders*, by the command of the States, hath Written an History of that Province, from their beginning, to the year 1581, which is a vast Work. *Ubo Emmius*, and *Winsemius* have both Written the History of *Friesland*.

Winse-
mius.

Revius.

Lud. Guic-
ciardinus.*Friesland*, and *Jacobus Revius* that of *Daventry*.*Ludovius Guicciardinus* hath written a brief History of all the Transactions of *Europe*, especially what relates to the *Low-Countries*, from the year 1529, to the year 1560; that is, from the Peace of *Cambray*, betwixt *Charles* the Vth, Emperour of *Germany*, and *Francis* the First, King of *France*.

This last Age hath afforded several most elegant Writers of the *Dutch History*; as first, *Johannes Meursius*, who, in X. Books hath writ the Life of *William Prince* of *Orange*, and the Transactions of those Countries, during all his time, to the end of the Government of *Ludovicus Requesenius*; that is, from the year 1550, to the year 1576: and in another Work in IV. Books, the beginning of the *Low-Country-War*, or Six years Government of *Ferdinand Duke de Alva*; to which he added a Vth Book, in which is the History of the *Truce*. *Famianus Strada*, who in XX. Books Wrote the History of those Wars from the Resignation of *Charles* the Vth; that is, from the year 1558, to the year 1590. *Hugo Grotius*, who wrote V. Books of the Annals of *Holland*, and XVIII. Books of History, in which he hath given an Account of all the Affairs of the *Low-Countries*, from the departure of *Philip* the Second into *Spain*, to the *Truce*; that is, from the year 1566, to the year 1609.

ARTICLE

ARTICLE XI.

The Historians of Spain.

THE Writers of Spanish History may perhaps not unfitly be ranked according to the four different Ages of that Kingdom. So the *Infancy of Spain* is lightly touched by *Pomponius Mela*, who was a Native of Spain. The youth of Spain (as I may call it) which was under the Roman and Gothick Dominion, is described by *Tacitus*, *Dion*, *Vopiscus*, *Suetonius*, *Appianus* in his *Iberica*, *Procopius*, *Eusebius*, and some others. It began to arrive at *Manhood* in that Age, in which it began to shake off the yoke of the *Moors*, in which War 700 years were spent, this then may be call'd the time of their *Manhood*. And then their *Ripest Age* began under the Reign of *Ferdinando* the *Catholick*, who expelled the *Moors* out of the whole Kingdom of Spain: the most of those Writers I shall here mention wrote of this last and the preceding Age.

Isidorus Pacensis, who is supposed to be *Isidorus Pacensis*, the Author of the *Chronicle of Spain*, of whom *Vasquez* wrote thus rigidly, in the Fourth Chapter of his *Chronicle*. *Isidorus Bishop of Badajoz, or Baxagus, wrote a Chronicle of Spain; whose Chronicle (if that which bears this name be his) I should rather call a Monster, than a Chronicle, he writes so prodigiously*

*An Addition concerning the
prodigiously ill, and rather in the Gothish than
Latin Tongue.*

Ximenes. *Rodericus Ximenes* Archbishop of *Toledo*, acquired much Glory by IX Books which he wrote of the *Spanish* History, which he brought down to the times of *Ferdinand* the Third, the censure of *Rodericus Sanctius* is that the style of it is short but very pleasant, and the Learned *Lipsius* saith, it is as good as it was possible it could be in such an Age; and *Mariana* gives him high Commendations in several places, nor will I pass by the opinion of *Johannes Gerundensis* in the History of Spain. *Trogus Pompejus*, *Orosius*, and *Isidorus Hispalensis* are worthy of great esteem, *Roder.* of *Toledo* is tolerable, the rest are mere Dreams.

Margarinus.

The last cited Author *Johannes Margarinus* Bishop of *Girona*, wrote an History of Spain in X Books, from the Arrival of *Hercules*, to the Reigns of *Arcadius* and *Honorius* the Children of *Theodosius* the Elder, in the times of which Princes the *Goths* entred Spain, he styles it the omitted History of Spain, because in it he relates what had been omitted by the Writers of the latter Ages.

Mariana.

Johannes Mariana has writ the History of Spain, from the first times of it to the Ruin of the Moors in XX Books, which in X Books more is continued to the Death of King *Ferdinand*, that is, to the year 1516.

Franciscus Tarapha brings down an History of Spain to *Charles* the Vth.

Rodericus

Rodericus Sanctius Palentinus, who was Sanctius. Chaplain and Counsellor to Henry the IVth King of Castile, and Leon, hath consigned to paper in a very great Volume an uninterrupted History of Spain, down to his own times, that is, to the year 1467, concerning whom, and two other more ancient Historians of that Nation, Luca Tudiensis, and Rod. Ximinius, Alph. Garcias, a Rhetorician of Alcala an University in Spain, gives this judgment, *because they did not seek to please the Ears of Men, but to enrich the memories and judgments of Posterity; as they sought not after pleasing Language, so neither have they entertained their Readers with trifles and falsehoods.* Lib. de doct. Vir. Et Ach. Hisp.

Marineus Siculus wrote an History of the Marineus. memorable affairs of Spain in XXII Books, which ends in Charles the Vth.

Laurentius Valla wrote the Reign of Ferdinand King of Aragon in III Books, but as P. Jovius justly thought, he wrote this work in such a style, as no Man can conceive that it was penn'd by him, who gave the precepts of Latin Elegance to others, and you may there find several other things concerning this Historian. Laurentius Valla.

Carolus Verardus who flourished under Innocent the VIIIth, about the year 1484, wrote the History of the Conquest of the Kingdom of Granada, and the History of Andalusia. Verardus.

Hieronymus Conestagius wrote the History of the Union of Portugal, to the Kingdom of Castile in X Books, in which he gives an account

count of the State of that Nation, from the time in which *Sebastian* the First passed with a vast Fleet into *Africa* to fight against the *Moors*, to the times when it was by the Conduct of *Philip* the Second, united to the rest of the *Spanish* Provinces.

Damianus a Goes *Damianus a Goes* has writ the Actions of the *Portuges* in the *Indies*.

Nebriffensis *Elivs Antonivs Nebriffensis*, hath written the History of the affairs under *Ferdinando* and *Elizabeth* in XX Books, and he hath also writ the War of *NAVARR* in II Books;

Vasæus *Vasæus* in his Chronicle of *Spain*, Chap. 4th, In *Ciceron*, saith it is an History worthy of so great a Man,

and he is commended by *Erasmus* as a Man of various Learning, and that deservedly; there is also an high Commendation given him by *Alphonfus Garfia*, in the Book which he wrote of the Learned Men and Universities of *Spain*; to these may be added *Hi-*

Oforius *eronymus Oforius*, a Polite Writer of the memorable things of *Spain*. *Johannes Brucellus* of the *Spanish* War in V Books, and *Florianus*

Ocampus *Ocampus* who by the Command of *Charles* the Vth, Published a general Chronicle of *Spain*; the rest I omit.

ARTICLE

ARTICLE XII.

The Historians of the Turks and Arabians, who heretofore were possessed of the Dominions of Africa, Syria, Persia, and Spain, and are commonly call'd Saracens.

THE History of the *Saracens* is to be sought in *Harmannus Dalmata*, *Leo Dalmata*, *Africus*, *Robert the Monk*, *William of Tyre*, *Leo Africanus*, *Benedictus de Accoltis*, (a famous Elogie upon whom is Extant in *Lilius Gyraldus* his Second Dialogue of the Poets of his time,) and in those other Authors which we have mentioned above, when we discoursed of those Historians who had given an account of the affairs of the *French* in the East.

Cælius Aug. Curio, wrote also an History of the *Saracens* in III Books, and he also wrote a particular History of the Kingdom of *Morocco*, Erected by the *Saracens* in *Barbary*.

There are several who have given accounts of the Origine of the *Turks*, (for there it is fit to begin the reading of their History,) as *Baptista Egnatius*, *Theodorus Gaza*, and *Andrea Combinus*.

Martinus Barletius in his Chronicle has excellently described the Origine of the *Turks*, their Princes, Emperors, Wars, Victories, Military Discipline, &c. And he hath also writ the Life and Actions of

Georg

George Castriot, who by *Amurath* for the greatness of his actions was Surnamed *Scanderbeg*, very elegantly in XIII Books, whose fidelity will appear from that passage in his Preface; I have (saith he,) committed to writing what hath been related to me by my *Ancestors*, and by some others who were present, and saw what passed.

Chalcocondylas. *Laonicus Chalcocondylas* an *Athenian*, wrote an History of the *Turks* in X Books, he is the only *Grecian* Historian who wrote since the barbarous *Turks* possessed themselves of *Constantinople*, with any applause, he flourished in the end of the Fourteenth Century, about the year of Christ 1490, he begins from *Ottoman* the Son of *Orthogul*, who began his Reign about the year of Christ 1300, and he ends in the year 1363, in which *Mabomet* the II stoutly repell'd the Invasion made upon him, by *Matbias* King of *Hungaria*, and the *Venetians*.

Leunclavius. *Johannes Leunclavius* also hath Collected and Published an History of the *Musulmen* out of their own Monuments, with great industry in XVIII Books, about the year 1560.

Jovius. *Paulus Jovius* ought here to be taken in too, who has accurately and elegantly represented their affairs, especially from the XIIth, to the XVIIth Book, and again, from the XXXII to the XXXVIIth Book, of whom the Author writes above Sect. 25.

Henricus

Henricus Pantaleon has collected an History of all the memorable Expeditions both by Sea and Land, which have been undertaken for 600 years by the Christians in Asia, Africa and Europe, against the barbarous Saracens, Arabians and Turks, to the year 1581, to which you may add *Reinerus Reineccius* his Oriental History.

Martinus Stella hath written concerning the Wars of the Turks in Hungaria. *Petrus Stella Bizarus* hath written of the War made by *Solyman* against *Maximilian* the Emperour: *Melchior Soiterus* hath writ the War made upon the Turks by *Charles* the Fifth, and *Ferdinand* his Brother. *Nicholaus Honigerus* hath writ of *Solyman* the XIIth, and *Selym* the XIIIth Emperour of the Turks against the Christians; *Ubertus Folietta* hath writ the Siege of *Malta*, and of several Expeditions into *Africa*, and also of the War in *Cyprus* betwixt the Turks and the *Venetians*. *Ubio Efinus* and *Cælius Cec. Curio* have also both of them writ of the *Cyprian* War, and the latter of them of the Siege of *Maltha* too; the taking and sacking of *Constantinople* by the Turks in the year 1453, is represented by *Leonardus Chienfis*, Bishop of *Mitylæn*, and *Godefridus Langus*.

Philippus Callimachus Experiens has writ two elegant Books of the Battle of *Varna* in *Myfia*, which happened IX years before the taking of *Constantinople*; *Johannes Eutropius* wrote the War made by *Charles* the Vth upon *Tunis*, and his Expedition into

Q

Africa

Stella.
Penia.

Africa is written by *Christoph. Claudius Stella*; *Henricus Penia* hath writ the War betwixt *Imael Sophy of Persia*, and *Selym*, Anno 1514.

Reusne-
rus.
Busbequi-
us.

Nor is it difficult to learn many things for the clearing and enlarging on the *Turkish* History, from the 14 Books of Epistles concerning the *Turks*, and their Affairs collected by *Nicholaus Reusnerus*, and the elegant Epistles of *Augerius Busbequius* concerning his Ambassage in *Turky*.

ARTICLE XIII.

The Historians of the Tartars, Muscovites and Sarmatians.

Haitonius. **H**aitonius the Nephew of a King of *Armenia*, and a Souldier many years in his own Country, became afterwards a Monk in the Island of *Cyprus*, as he tells us himself, Chap. 46. and at length came into *France*, where about the year of Christ 1307, by the Command of *Clement* the Vth, he described the Empire of the *Tartarians* in *Asia*, and the other Eastern Kingdoms. The first Emperour of the *Tartars* was *Changius Cham*, about the year 1200, the Vth from him was *Chobilas* (as *Haiton* calls him,) or *Cublai* the great *Cham*. This Prince's Court and a very large Empire belonging to him in the *Indies*, and
all

all the Eastern Countries is largely described by *Marcus Paulus Venetus*, in his second Paulus Venetus, and third Book of the Oriental Kingdoms, and the Empire of the *Tartars*, who is an Author worthy of great Credit; this *Cublai* was Father of the *Timuri Lechi*, (who is commonly call'd *Tamerlan*,) who shut up *Bajazet* the Emperour of the *Turks* in an Iron Cage.

In the Books which *Matthias a Michou* Matthias a Micou. wrote of the *Asian* and *European Tartars*, is contain'd a short History of the *Tartars* and *Muscovites*. *Matinus Pronovius* Pronovius. wrote an History of the *Tartars*, and *Johannes Leunclavius* Leunclavius. wrote of the Wars of the *Muscovites* against their Neighbour Nations. *Paulus Oderbonius* Oderbonius. wrote the Life of *John Basilides* Duke of *Muscovy* very elegantly. *Reinoldus Hidenstem* Heidenstem. wrote a Commentary in VI Books of the War of *Muscovy*, made by *Stephen* King of *Poland*. *Bredenbrachius* Bredenbrachius. wrote the War of *Livonia*, in which the *Muscovites* destroyed and desolated the whole Province of *Torpate*. *Paulus Jovius Novocomensis* Novo-Jovius. wrote of the Embassies of the *Muscovites*, and *Sigismundus Liberius* Liberius. wrote Commentaries of their Affairs.

ARTICLE XIV.

The History of Æthiopia, India, almost all Africa, and most of the new World or America.

- T**HE History of *Æthiopia* is to be fetched from *Johannes Bobemus*, *Damianus a Goes*, *Franciscus Alvaresius*, and *Ludovicus Romanus Patrius*, which last hath writ VII Books of the Navigation of *Æthiopia*, *Egypt*, both the *Arabias* and the *Indies*.
- Ludovicus Romanus.** *Johannes Maerus Santineus* hath wrote an *Indian History* in III Books, *Nicholaus Godignus* hath also writ an *Æthiopick History*.
- Santineus.** *Ludovicus Vartomannus*, when he had travell'd *Æthiopia*, *Egypt*, *Arabia*, *Persia*, *Syria*, and the *East Indies*, wrote all his Travels in VI Books.
- Vartomannus.** *Leo Afer* a *Moore*, but born in *Spain*, and first a *Mahometan*, and afterwards a *Christian*, when he had travelled almost all *Africa*, *Asia* the less, and a great part of *Europe*, was taken and given to *Leo* the *Xth*, where he translated into the *Italian Tongue*, what he had with incredible Labour and Industry collected and written in the *Arabian*, concerning the People of *Africa*, and their Manners, Laws, Customs, and the Description of that Country, which *Johannes Florianus* afterwards translated into *Latine*; this Author will therefore serve instead
- Leo Africanus.**

instead of all others for the *African* Story, and yet if the Reader be so pleased, he may add to him *P. Jovius* and *Alvar. Jovius.*


Grotius, Laet, Hornius, and some others, *Alvaresius* have learnedly written of the Origine of *Grotius.* the People of *America*, but then in order *Laet.*

to the attainment of a perfect History of the *Americans*, the Voyages of *Christopher Columbus, Aloysius Cadamustus, Cortesius, Novius, Benzo, Lyrius, Gomarus,* and others, are to be perused, which have been described by several Writers, *Gonsalus Ferdi. Oviedus.*

nandus Oviedus is so learned a Writer of the History of the new World, that *Car- De Subri-*
danus thinks him the only Author amongst *ls. & de* the Historians of our Age, who deserves *metal.* to be compared with the Ancients.

And in general the Transactions of both the *East* and *West Indies, China, Japan, Magellan, &c.* may be known from the Navigations of the *Portuguese, Hollanders, English, Spaniards*; to whom the Jesuits may be added, as *Petrus Maffæus, Johanne Acoſta, Mari. Martinus,* and others, who ought yet to be read with great caution, because they are excessively taken up in setting forth the Miracles and Martyrdoms of their new Saints.

ARTICLE XV.

The Historians of some great Cities.


BESIDES those Historians which have given us Accounts of particular Nations, there are some others who have made it their business to describe the Affairs of some particular Cities, and our Design here is, to give you the Names of those that have written the Stories of the most eminent Cities, because it is not possible to reckon or read all.

V E N I C E.

Bembus.

Petrus Bembus has written an History of *Venice* in XII Books, by the order of the *Council of Ten*, (as he saith in the beginning of it) with the highest degree both of Elegance and Truth, and though *Justus Lipsius* the Prince of all the Critics, has made a short Invective against his Style, yet in another place he excuseth his sharpness, as having been transported on that occasion a little too far; and the learned *Heinsius* saith, *Bembus was the only Historian of that Age, who wrote pure Latin, and which was then the propriety of the Italians, his Style is unmix'd and genuine, neither painted with false Colours, nor fantastically adorned.* The

Ep. Miscel.
cent. 2. Ep.
57.

Orat. 19.

Affairs of the *Venicians* are also compre-

Sabellicus, hended by *M. Antonius Sabellicus* in XXXIII Books

Books, and in a short Chronicle by *And. Dandulus* a Duke of *Venice*, (of whom *Pe. Dandulus*, *trarcha*, *Blondus* and others have made mention with Commendations ;) *Petrus Justinianus* hath deduced the History of this City, from the building of it to the year 1575, and to these may be added *Johannes Baptista Egnatius*, *Petrus Marcellus* a *Venetian*, *Janotius* the Cardinal, *Contarenus*, *Blondus* and *Moccenicus*. Justinianus.

G E N O V A.

Isaacus de Veragine has described the History of *Genova* to the year 1296, which *Georgius Stella* hath continued to the year 1422, *Johannes Stella* to the year 1435, *Cephanus* begins at the year 1488, and continues it to the year 1514, *Parthenopæus* begins 1527, and ends Anno 1541, to which may be added *Petrus Bizarus* his History of *Genova*, *Ubertus Felietta*, *Paulus Interjanus*, and *Jacobus Braccellius*. De Voragine Stella.

P A D O V A.

Gulielmus Cortusius began an History of this City, but *Albigaretus* his Kinsman was the Finisher of it, of whom *P. Vergerius* speaks thus, *Cortusius in writing neglected that Elegance which is not in his Power to attain to*; *Bonus Patavinus* wrote the History of *Padova*, from its building to the times of *Albertus* the Emperour, Anno 1334, to which In vitis Princip. Car. Bonus

which may be added *Bernardus, Scardanius, Joan. Bap. Ramnusius*, and others.

F L O R E N C E.

- Aretinus.** *Leon Aretinus* wrote an History of Florence in XII Books, of whom *Aeneas Sylvius* presumes to say, that no Man since *Lactantius* ever came nearer the Style of *Cicero*;
- Poggius.** *Poggius Florentinus* employed his Pen on the same Subject too, but it seems both of them fearing to give Offence, (contrary to that great Law of History, which is not to dare to write any thing that is false, nor fear to write any thing that is true,) are mealy mouth'd in those things that relate to their intestine Commotions, which is the Reason *Nich. Machiavel* assigns why he began his History from the Foundation of the City, and not from the time the Family of the *Medices* obtain'd the Sovereignty of that State, and from thence he has brought the Story down to the year 1493. May I have leave here in passing to consider what may justly be thought of *Machiavel*; what he writes concerning Princes and Politicks is so infectious, that no Man can approach this Pest of Mankind safely, without the Antidote of an *Antimachiavel*, or some other potent Preservative. But then as to his *Florentine* History, he is not in that destitute of Subtilty, and an unusual Prudence, and there are many things in it very rare and no less useful; as for instance,

**Machia-
vellus.**

instance, what he relates concisely and elegantly concerning the Fall of the *Roman Empire*, the Migration of the Northern Nations, and the rise and increase of the Papal Power; and yet a Man ought not to be secure here neither, except he hath the faculty of separating the Ore from the Dross. I think it not impertinent to subjoin here the censure of *Possevinus*, *Machiavel* (saith he,) *was not destitute of Subtily, but Piety and Experience, which Wings being wanting in any Man, if he attempt to fly, he must of necessity fall down headlong;* but to return to our Subject, to *Aretinus*, *Poggio* and *Machiavel*, you may add *Jacobus Nardus*, *Leon Florentinus*, *Ugolinus*, *Verinus* and others, who have illustrated the *Florentine History* by their Writings.

N A P L E S.

Pandolphus Collenutius has composed an *Collenuti-*
History of this City from the times of *Au-*
gustus to *Charles* the Vth, to whom you
may add *Jovianus Pontanus* his *Naples*, &c.
but to be short, *Franciscus Guicciardinus* has
wrote the *History of Italy*, from the year
1494, to the year 1596, and *Michael Tu-*
bingensis hath given us an account of the
Wars of *Italy*.

Of the Affairs of *SICILY*, *Fazellus*, *Fazellus*.
Ritius and *Verreries*; of the *Ferrarian Hi-*
story, *Jo. B. Pigna*; of the *Brixian*, *Elias*
Capre-

An Addition concerning the

Capreolus; of the *Bononian*, *Car. Sigonius*; of the *Ravennian*, *Hiero Rubens*; of that of *Milan*, *Corius* and *Arlunus*; of that of *Manina*, *Platina*; of that of *Este*, *Johannes Bonacosta*; of the *Bergamonian*, *M. Antonius Michael*; of the Actions of the *Millanois*, *Gaud. Merula*, and others, have written distinct Histories.

And thus, kind Reader, I have communicated to you, what I have in some spare hours collected and laid together, concerning the Historians of particular Nations, nor did I design this Appendix should increase to a larger Bulk.

T H E

METHOD and ORDER

Of Reading

Church Histories.

S E C T. XXXII.

A Transition to the Church History ; who were better able to have done this ; two Intervals of time especially to be observed ; the Bible contains the first Period, and with it Josephus his Antiquities are to be read. The Judgments of Learned Men concerning Josephus ; Hegesippus though ascribed to a wrong Author not to be rejected : in what sense that Author is useful and commendable : the Sacred History of Sulpitius Severus is deservedly recommended to the Reader.

WHEN I was once got thus far, I thought verily I had performed the Work I undertook, as the Subject of my first Chapter ; but some Learned young Men

*The most
Learned
Dr. John
Prideaux,
Master of
Exon Col-
lege.*

Men who heretofore were my Hearers, admonished me, that it was much desired that I should in the same manner give an account of the Writers of the *Church History*. Now though I thought this might much more reasonably be desired at the hands of him who is the greatest Divine we have, the *Regius Professor*, an excellent Person; A plentiful Founrain, as of all other sorts of Learning, so, amongst the rest, of all sorts of Histories; at whose Waters, I have very often, with the greatest pleasure, quench'd my thirst; yet because some of my more Learned Acquaintance persuaded me to do it; I did not think it fit wholly to decline the Task. So, at last, I resolv'd to adjoin here a Chain of the Writers of the *Church History*. Whoever therefore desires to understand, and in a good Order and Method read the Ecclesiastical History, should propose to himself two Intervals of time (that I may pass over the thing with as few words as is possible.) The first of these is from the Creation of the World to the Incarnation of Christ our Redeemer; during which Interval of time, the Church of the *Old Testament*, (call'd the *Jewish*), is storied to have sometimes flourished, and at others to have suffered a hard servitude under several Tyrants: the other period is, from the Incarnation of *Jesus Christ* to the Age in which we live, in which the *New Testament*, or Christian Church, performs its Warfare. The first Interval contains Four thousand

thousand years, abating Fifty, if we may belief *Scaliger* (whom we have all along hitherto followed.) The Second contains One thousand six hundred, and so many years over as we commonly count, and are still going on. And therefore it is, the Story of that first interval, I say, is to be fetched, in the first place, from the Old Testament, which the Reader ought, above all others, in the first place diligently to turn over, and studiously to search into, and he will soon see his Labour is well bestowed, if together with

the Scriptures, he takes in *Josephus* his *Antiquities of the Jews*, and those Books he

Josephus flourished about 80 years after Christ, under Domitian.

wrote of their Wars. For in these Books, the Eloquent Son of *Matathias* has woven the History of the Old-Testament-Church, from the Creation of the World, to the last destruction of *Jerusalem*, which happened somewhat above Four thousand and thirty years after the Creation of the World: and that with so great a fidelity, that *St. Hierome*, no dull Censor, gave him a place amongst the *Ecclesiastick lib. de E-Writers*. And the great *Scaliger* thought *men. tem.* it more reasonable to believe him, than *in Prol.* all the *Greek* and *Latin* Writers, not only in the Jewish Affairs, but also in what he relates concerning other Nations. That there are (saith *Baldwin* the Civil Lawyer) *De Insti-* some mistakes in *Josephus*, who can deny? *tur.* But then how many true, great, and necessary *Hist. lib. i.* things

things are there in him for the Illustration of the Sacred History? besides, what others call falsehood, *Melchior Canus* more mildly calls errors; they being the deviations of an ignorant Man, not the Lies and Frauds of a Deceiver. Some Man would here persuade the Reader to subjoin, or rather take in together with *Josephus* his History of the Wars of the Jews, *Hegefippus*, an excellent Author, in the Opinion of

Hegefippus lib II. Loc. ceterum. cap. ult.
Casaub. in Exercit. I.
Contr. Baron.
Vossius, de Hist. Gre.
l. 2. c. 14.

Melchior Canus, a Man of an approved Faith, and a grave Historian. But in the esteem of the most Learned *Casaubon* and *Vossius*, he is a Spurious, Pretending, and Supposititious,

and in short, an Author of no Antiquity, or at least quite another Man from that Noble *Hegefippus*, who lived near the Times of the Apostles, and was Contemporary with *Justin Martyr*, and *Athenagoras*, of whom frequent mention is made by *Eusebius* and *St. Hierome*, and yet after all this, there are some who think he is no contemptible, or unprofitable Author. In his first Book he has given an Account of the Wars of the Jews, from the Times of the *Maccabees* to the Birth of *Christ*, and the death of *Herod* (the Great.) And in his Second Book he brings down the History to the Expedition of *Vespasian* into *Judaea*, Anno *Christi*, 69. and then in his III, IVth and Vth Books, he has

has Consecrated to the memory of Posterity, the Story of the total devastation of *Judaea*, and the utter Ruin of *Jerusalem* by *Vespasian* and his Son *Titus*, which happened *Anno Christi 72*. But then saith *Bodinus*, *This may be better and more truly Learned from Josephus, who was not only present in these Wars, but was a Commander for some time, and being made a Captive, obtain'd from Vespasian and Titus the Priviledge of being made a Citizen of Rome, and the Flavian Sir-name, (which was that of their own Family) and also a Statue. And then the Princelike Virtues of an Historian, an exalted erudition, a rare integrity, and a great experience shone clearly in that person. And it is farther objected against this fictitious Hegesippus, that he doth not treat of the Affairs of the Church, but only those of the Jews, from the time of the Maccabees to the ruin of Jerusalem. But we may Answer Bodinus in the first place; that this Hegesippus has shortly and elegantly comprehended in that Work, what Josephus hath more copiously related in his VII. Books of the Wars of the Jews, and scatteringly in his Antiquities. And in the next place, that this Author doth no less religiously than truly set forth some things concerning our Saviour Jesus Christ, which are either altogether passed by, by Josephus, or only slightly mention'd by him, because perhaps he had an aversion for our Religion. And he also sets down, in a few words, the causes of the War; doth*
 Learnedly

H. N. Lib.
5. c. 14.

Learnedly shew the sources of those great Calamities; and why that People, which alone was chosen by God, and beloved very much, was thus consum'd; why *Jerusalem* was destroy'd, which was not only the most Celebrated City of all the *East*, as *Pliny* calls it: but, (if we consider the extraordinary Favours of God,) of the whole World. Why the Temple was raised; their Sacred Rites abolished; and the Politick Government of that Nation, which had subsisted so many Ages, was for ever taken away. For the serious consideration of these things will yield the pious and prudent Reader a plenty of the most Excellent Fruits which History can afford him.

That Author which is commonly call'd Hegeſippus, is Josephus Translated into Latin, by St. Ambrose. Valeſius in notis, Ad Amian. Marcellin. lib. 26. c. 8. B.

Or if our Reader of History is better pleased to pass by this suppositious Author; and will not be discouraged to go back again, and after the Reading the *Holy Bible*, and the Antiquities of *Josephus*; and to Contemplate at one view the whole image of the

Sacred History, from the Creation of the World to the Birth of Christ, and so on to the Fourth Century of the Second Interval, then let him here

Sulpitius flourished about the 27th year of Christ.

take in *Sulpitius Severus* his Sacred History, which he begins with the Creation of the World, and ends with the Synod of *Bordeaux*, Anno Christi 386. He was a Man of much

much Learning and Prudence; and a most polite Writer. His style is so pure and elegant, that *Josephus Scaliger* calls him, *The most pure Writer of the Church History*. But I cannot forbear confirming the Judgment of this great Man, by the more Prolix, and yet not less Elegant testimony of *Victor Giselin*, a Physician and Antiquary of a most accomplished Erudition. He writes thus; *The blessed Sulpitius hath with great Brevity compris'd, and with an exact Distinction of times, shortly deduced to the Age in which he lived, the Memory of those things which are contained in the Holy Scriptures, from the beginning of the World. Now whether any Age hath produced another Work that is more excellent, more noble, and more useful, to the Christian Church, than this small Piece, I shall willingly leave to the Judgment of those who have better Abilities than I to determine of it. But as to the Elegance of it, I dare undertake, and I think I may safely affirm, that it is not inferiour in any thing to the best of all the Church Historians: but then, as to all other Works, which are of the same nature, it hath so great Advantages over them, that they do not deserve to be compared with it. That which I have said of it is great, and may perhaps seem to most Men incredible. But yet what I say has so much truth in it, that I am confident the Veracity of the thing will prevail so much, that my Testimony may be spared, especially as to those who will take the Pains to compare all the Parts of this Author with *Orosius*, *Florus*, *Eutropius*, and the rest of the Writers*

R

of

The Method and Order

of Epitomes. He seems to me to have obtain'd the Garland only by the imitation of C. Salustius, a florid Writer of the Roman Story. For observing that many things in him pass'd for Excellencies, which would become no other Man, and were scarce possible to be imitated; as his abrupt way of Speaking, which slips insensibly by the Reader or Hearer, and doth not stay till a Man comes to it; but, as Seneca saith, his Sentences come pouring in, and his Words surprize by their unexpected falls; these, I say, he left to Salust, as his sole personal Excellencies. And he studiously avoid'd his obsolete Words, which (as Augustus said) he collected out of Cato's Books de Originibus. But then as to his spruce Brevity, tempered with significant Words, and adapted in the highest degree to his Design; he imitated that great Historian with so much Art, that we may well say, he rather emulated him (and strove to outdo him.) For he did not think it sufficient to follow his Style, and to divide, circumscribe, and cut it, and make just such Transitions from one thing to another, except he made the same Entrances to his Books the other did; but with this Difference, that whereas he (as Fabius saith) chose such as had no relation to History; Sulpitius accommodated his a little better to his subject. All which things, in History at least, appear glorious, as any man may observe at the first Glance. For it was written, as I have said, in the flower of his Age, before his passionate love to Eloquence had been mortified by the severe Discipline of the Monastery of Tours. Thus far Giselinus. The Elzivers,

two Dutch Printers, put out this Author Accurately Corrected and Amended, and Eloquenty continued out of *Sleidan's* History of the IV Monarchies to the Empire of *Charles* the V. of that Name. The Truth is, *Sulpitius* has some Errours, concerning which, the Reader may, if he please, consult *Belarmine* his Piece concerning the Ecclesiastical Writers, *Anno Christi* 420. Thus far of those who have written the *Church History* of the first Interval or period of Time, and which we think ought to be read in the first place.

ADDITION.

If the Reader is pleased in this to pursue the same method which is prescribed by our Author in relation to Civil History, *Ludovicus Capella* his *Cbronologia Sacra* will represent all this period of Time in a short *Synopsis*, and in all the course of his Reading it will shew him where he is. And this is of the greater value, because all his Proofs are directly from plain Texts of Scripture during those times the sacred Writers last. This Author was so far approved, that he was Reprinted in the *Prolegomena* to the *Polyglot Bible*. And whoever shall read him diligently and considerately, will without doubt approve of my Recommendation. He begins with the Creation of the World, and ends with the Destruction of *Jerusalem* by *Titus*, in the year of the World 4172. of Christ 70. It was Printed at *Paris* in 1665. in *Quarto*.

R 2

SECT.

S E C T. XXXIII.

The History of the Second Interval (that is of the Christian Church) is first to be sought for in the Evangelists, and the other Books of the New Testament, where its Infancy is describ'd; there is scarce any besides extant, who were eye-witnesses of any part of its first state, and describ'd it: there are some Pieces indeed still in being, whose Authors are said to have lived in the same time, and to have described the brave Encounters of the first Martyrs; but they are thought to be spurious by Learned Men, because they are over-run with Fables. Baronius confesseth, some of the latter Writers are guilty of this Fault. Vives, and Melchior Canus, do both make the same complaint. As also some of the Antients; and therefore the History of the Church is to be read with care. And yet too much incredulity is to be shun'd. Of what Temper we should be in the Reading of Histories. The first and most ancient are to be preferred before the latter.

NOW the Second and other Interval (which as I said took its beginning at the Birth of Christ, and continues to our Times) is attributed to the *New Testament Church*, which is call'd the *Christian Church*, as the former was the *Jewish Church*. The History of the *Christian Church*

Church is first to be sought in the *Evange-
lists*, the faithful Pen-men of the Holy *lists*.
Ghost; for they have consign'd to Writing
the History of our Redeemer, the Lord of all
things, the founder, and foundation of the
Christian Faith. If I may be allowed to
use the Words of the Reverend Bishop of Mount-
Chichester. After these St. LUKE (that ^{grecin} most Learned Bishop also) has Consecra-
ted to Eternity the *Acts of the Apostles*, espe- ^{Pres. ad}
cially the Travels of St. Peter and St. Paul, ^{Apparat.}
their dangers and encounters, in most pure ^{10.}
and most elegant Greek, so that the very
Athenians themselves never Wrote the *A-
tick* Dialect more exactly than he. Be-
sides those Writers of the New Testament
(who have only represented to us the
Cradle of the Christian Church) few others
have come to our hands; shall I say few or
rather none, who being eye-witness, de-
scribed those first Ages; or who have com-
mitted to Writing the History of the
Church till her youth. Indeed, there are
divers Writers extant, which are said to
have lived in that first Age of the Church;
as *Prochorus* (one of the VII. *Deacons* which *Procho-*
the Apostles themselves Ordain'd,) who ^{rus.}
is reported to have Wrote that Life of the
Evangelist, and Apostle St. John, which is
now to be read in the *Orthodoxographis*, and
the *Bibliotheca patrum*. *Abdias* the *Babyloni-* ^{Abdias.}
an, one of the LXXII. Disciples; (if we
may be believe him) who is said to have
Wrote X. Books of the Sufferings of the
Apostles.

Linus.

Apostles. *Linus* his Account of the Martyrdoms of *St. Peter* and *St. Paul*. The Relation of the Sufferings of *St. Andrew* the Apostle, Written by a Presbyter of *Achaia*, and others; which yet are generally by the Ancient Fathers reputed and registred amongst the Suppositious and Apocryphal Writers; and even *Baronius*, *Bellarmino*, *Sextus Sinensis*, *Melchior Canus*, and many other very Learned Men, of this and the foregoing Age: Because, in truth, they are stult with a parcel of such silly Fables, that they deserve no credit in those things which perhaps are true.

Nor are only the Writers, as they are commonly call'd of the very first Age, obnoxious to this fault, but many also of the latter Writers, who writing of the more Ancient times, and being sick, as it were, of too great a *Credulity*, do strangely abound with devised Fables. Which the

Baronius, Great Cardinal ingenuously, Confesseth. in *Præf. ad* "There is nothing (*said he*) which seems
Tom. 2. "so much neglected to this day, as a true
Annalium. "and certain Account of the Affairs of the

"Church, Collected with an exact diligence. And that I may speak of the
"more Ancient, it is very difficult to find
"any of them, who have published Commentaries on this Subject, which have
"hit the truth in all points. *John Lewis*

Lib. 5. de Viris made just such a Complaint before
trad. discip. Baronius. "I have (*said he*) been much
p. 360. "afflicted, when I have seriously considered
"with

"with my self, how diligently, and with
"what exact care, the Actions of *Alexan-*
"der, *Hannibal*, *Scipio*, *Pompey*, *Cæsar*, and
"other Commanders: and the Lives of
"*Socrates*, *Plato*, *Aristotle*, and others of the
"Philosophers have been written, and fix-
"ed in an everlasting remembrance, so
"that there is not the least danger they
"can ever be lost: But then the Acts of
"the Apostles, and Martyrs, and of the
"Saints of our Religion, and the Affairs
"of the Rising and Established Church,
"being involved in much darkness, are al-
"most totally unknown, though they are
"of so much greater advantage than the
"Lives of the Philosophers, or Great Ge-
"nerals, both as to the improvement of
"our Knowledge and Practice. For what
"is written of these holy Men, except a
"very few things, is very much corrupted
"and defaced with the mixture of many
"Fables; whilst the Writer, indulging his
"own humour, doth not tell us what the
"Saint did, but what the Historian would
"have had him done: and the Fancy of the
"Writer dictates the Life, and not the
"truth of things. *Vives* a little after
goes on thus. "There have been Men
"who have thought it a great piece of
"Piety to invent Lies for the sake of Re-
"ligion; which is both dangerous (for
"fear those things, which are true, should
"lose their Credit, by the means of these
"falshoods) and it is by no means necessa-

*Lib. II.
Lect. 1.
com. 533.*

“ry neither; because our holy Religion is
 “supported with so many true (Miracles)
 “that these false ones, like lazy and un-
 “less Souldiers, are rather a burthen and
 “a hinderance, than a help or assistance
 “to it. Thus far that Learned Spaniard.
 And because his Countryman, *Melchior Can-*
nas, a Divine of a great (and not unde-
arved) reputation with the Papists, a-
 agrees with him in all this; I shall not be
 unwilling to adjoin his words too. “I
 “speak it with grief, and not by way
 “of reproach. *Latinius* has written the
 “Lives of the Philosophers with more care
 “and industry, than the Christians have
 “of the Saints. *Suetonius* hath re-
 “presented the Lives of the *Cæsars* with
 “much more truth and sincerity than the
 “Catholicks have the Affairs, I will not
 “say of the Emperors, but even those of
 “the Martyrs, Holy Virgins and Confes-
 “sors. For they have not conceal’d the
 “Vices, nor the very insipitions of Vice, in
 “good and commendable Philosophers or
 “Princes; and in the worst of them they
 “discover the very colours or appearances
 “of Virtue. But the greatest part of our
 “Writers either follow the conduct of
 “their affections, or industriously fain ma-
 “ny things; so that I for my part am
 “very often both weary and asha-
 “med of them; because I know they
 “have thereby brought nothing of Ad-
 “vantage to the Church of Christ, but
 “very

"very much inconvenience. Thus saith Melchior Canus.

Nor are we to think, that it is only the complaint of the Learned Men of this and the last Age, that the Church Writers are thus corrupted and depraved, as if these faults had crept into them of late only; or as if none of the most Ancient Writers had been justly to be numbred amongst these depravers of the Church History. Above a Thousand and three hundred years ago, before the Church was past its youth, there were some who basely infected the Monuments of the Church with Lies, and made it their business to corrupt them with such impure mixtures. And Arnobius in his Books, *Contra Gentes*, hath Lib. I. p. taken this notice of it. *But neither (saith 47. he) could all that was done, be written, or arrive at the Knowledge of all Men. Many of our great Actions being done by obscure Men, and those who had no knowledge of Letters: and if some of them are committed to Letters and Writings, yet even here, by the Malice of the Devils, and of Men like them, whose great design and study it is to intercept and ruin this truth, by interpolating, or adding some things to them, or by changing, or taking out Words, Syllables, or Letters, they have put a stop to the Faiths of Wise Men, and corrupted the truth of things. Thus Arnobius. And in truth, what could possibly be devised to corrupt and debase the Memory of the Ancient Church, which Pagans, Jews, or Heretics,*

ticks, have not deceitfully imposed upon her? What hath not a Silly and Credulous Superstition feigned? My *Hearers*, I have pursued these things at large, that they who are desirous to know the Church History, might understand, and diligently consider, with how much care and caution they are to be read: for here a Man is in more danger of being deceived by feign'd Stories, than in any other sort of Histories whatsoever. And yet it is confess'd by all, that it is much more mischievous to be involved in error here, than in *Civil History*. Now as it befits us to take great care on the one side, that we do not embrace falshood for truth rashly; so it becomes us to consider attentively, that we do not reject what is really true, as false, without deliberation. *I confess* (saith the Learned Lawyer *Balduinus*) *where there are so many Ambushes, and so many Dangers; those who remember, that credit is not rashly to be given, deserve to be commended for their suspicious modesty and jealousy. But then the unbelief of some others is to great, who will believe nothing but what is written by some one single Author. As for example, they will believe nothing that is spoken concerning the Apostles, but what is written by St. Luke. But then St. Luke did chiefly design to Write the History of St. Paul, and as to that too he omitted some things, as is apparent by the Epistle to the Galatians: St. Luke, speaking of Simon Magus, does only*

De Institutione,
p. 93.
Edi. 16.

only tell us, That in *Samarina*, his own Town, being wrought upon by the Reproof of *St. Peter*, he confessed his Sin. But shall we therefore cry out, that whatever those very Antient Writers, *Justin Martyr*, *Tertullian*, *Arnobius*, *Eusebius*, *Epiphanius* and *St. Augustine*, have delivered, besides this concerning him, is false: and therefore in the Reading of Histories, let us ever remember to be such, as *Aristotle* saith those Men, who are betwixt youth and old age, commonly are. that is, neither too prone to believe, nor too difficult and destructive: Οὐτε πᾶσα πειθοίτες, ἔτε πᾶσιν ἀπιστοίτες; that is, *Neither believing, nor disbelieving every thing*. That of *Hesiod* is like an Oracle,

Πίστις δ' ἄρα ὁμῶς καὶ ἀπίστις ὤλεσεν ἄνδρας.

Lib. i. op.
de ver.

Too much, too little Faith has ruin'd Men.

370.

But some Men may, with great truth, say, That Facility of Belief, and Diffidence, are both, in their turns, of great use and safety. For every verisimilitude is not presently true; nor is every thing that seems at first sight incredible to be concluded therefore false. Truth hath sometimes the resemblance of Falseness: And again, a Lye is masked with the beautiful Colours of Truth at other times; as *Seneca* saith somewhere.

And

And therefore (that we may proceed) where we cannot have such Witnesses as were present at the Actions they record; the next care is, to hear those who have faithfully delivered what they received from others : especially if the Ages in which they lived, their Antiquity and Virtue, have given them a right to our Faith, and made them of good Authority. And amongst these, it is fit we should prefer the most Antient (and as I may say) Classic Authors, before the rest. What Aristotle said of Witnesses, is true here : Πιστότατοι οἱ παλαιοὶ, ἀδιάρητοι γὰρ. *The most Antient deserve most credit, because it is not so easy to corrupt them.* And for the most part it also comes to pass, that by how much the later and newer the Account of any Antient Transaction is, so much the more faulty and corrupt it proves. For as Wine, by how much the oftner it is poured from one Vessel into another, becomes so much the more weak and dispirited : and as Fame, the further it goes, the further it removes from Truth, and gathers so much the more of Vanity ; even so for the most part a History being repeated by many, and tosd to and fro, and told every time in other Words, is diffused (takes air) and at last contaminates and degenerates into a mere Fable. Indeed I have made this Discourse much longer than I intended ; but prudent Readers will afford me so much the more easily their

their Pardon, if they please to consider, that all this has no other scope, than the making Men extremely cautious in their turning over the Volumes of the *Church History*. And therefore I will now pass on to the Catalogue of those Authors, and the Order of them, which Learned Men have prescribed to be read after the Books of the New Testament, in which I shall be as short as it is fit I should be.

S E C T.

S E C T. XXXIV.

At last, in the Third Century, the Church then beginning to flourish, Ecclesiastical History began to flourish too. Eusebius Pamphili, the Prince amongst the Church Historians, he emulates Xenophon in his Books of the Life of Constantine. Many things which he Wrote are lost. His Authority vindicated. How far his History reacheth. Scalliger's Judgment concerning Rufinus. The Tripartite History. The Reading of Eusebius his Panegyrick recommended.

*Prolegom.
ad exerci-
tat.*

SEEING then those Writers, who are said to have lived with the Apostles, are to be rejected (as is said above) as spurious; and those that followed them immediately in the two next Centuries are not extant, being either swallowed up in that vast Shipwreck of Learning; or (as the Opinion of the Learned Casaubon is) seeing they rather seem to have begun to think of Writing something of this Nature, than seriously to have applied their Minds and Pens to the illustrating this subject. Let us cast our eyes upon the third Century, which, with the two which follow it, may justly (in his esteem) be called, ἀνθὺν ἑκαταετησίαν the very Flower and Golden Age of the Church.

As in that Age Theological Studies flourished every where, so the Church History, which till then was almost totally unknown, began

began to sprout up and grow verdant.

The first that set out in that Race (as Eusebius
far as is known to us) was *Eusebius Pamphili*, who took his Sirname from *Pamphili*
lus the Martyr, who was his intimate Friend

as * *St. Hierom* acquaints us; he was Bishop * *Libro de*
of *Cæsarea in Palestine*, in the Reign of *Con-* *illust. viri.*
stantine the Great, (who, as *Cedrenus* tells
us, was a Great Historian, and a general Scho-
lar,) and without controversy he was then
thought the most Learned Man of the
Age. He (I say) as he himself affirm-
eth in the entrance of his first Book, was
the first who applied himself to Write an
Universal History of the Catholick Church;
Beginning therefore with the Birth of Our
LORD, and proceeding accurately through
all the times of the Tyrants, he describes
the Series of the Affairs of the Church, the
Successions of the Apostles, and other illu-
strious Doctors in the Church. The Doc-
trine of the Gospel; the Persecutions which
Tyrants moved against the Church, and
the Martyrdoms that followed in them, and
the perverse Doctrines of Hereticks; all
which he deduced with a mighty Industry in
Ten Books, to his own times.

Eusebius also wrote the Life of *Constan-*
tine in Four Books, which are now extant,
and acknowledged to be genuine by *Pho-*
tius. But then, as he followed the Exam- *Vide Cir-*
ple of *Xenophon* (who described the *Insti-* *cestr. pra-*
tulum and Encomium of Cyrus, more that *fat. Appa-*
he might propose to our Contemplation *rat. n. 35.*
the

the Image of a good Prince, than that he might give a true History of him ;) so *Eusebius* did not so much dress up the History of the Life of *Constantine*, as a *Panegyrick of the Praises* of that Prince, and his glorious Actions. And therefore *Photius* called that Piece, *An Encomium*, in four Books. And certainly he has therein represented to our eyes the Lively Picture of an excellent Prince, which the most potent Kings and Princes may contemplate to their great Advantage, as *Grynæus* rightly observeth.

And the Reverend Bishop of *Chichester* observes also, that *Eusebius* collected the History of the Martyrs out of the *Archives*, or Registers of the Churches, and the Commentaries of the Publick Notaries, and the common Tables or Catalogues; Nor was it (saith he) only a *Brevary* designed for the reciting their Names, of the same Nature with the *Martyrologie*, which is now in use in the Church of Rome, drawn up by *Bede*, *Usuardus*, or other such like Authors; or like the Greeks *Menologies*; but they were *Historical Narratives* of the things that happened, and *Commentaries* written at large, as the Reverend Prelate proves out of *Eusebius* himself. Where, speaking of *Apollonius*, he saith, If any Person is desirous exactly to know his Words spoken before the Judge, and what Answer he gave to the Questions of Persecutors, and his *Apologetick Oration* which he made before the Senate; Let him be pleased

Ibid. Num.
14 & 18.

Lib. 5.
c. 10.

fed to read the Book which we composed of the Actions of the holy Martyrs. But that Work of Eusebius, and many others (of which St. Hierome makes mention amongst the Ecclesiastical Writers) are lost, and have not fallen into the hands of the Men of these later Ages. Voss. de Hist. Græ. l. 2. c. 17.

But there is not a few who detract what they can from the Authority of Eusebius, and say, That his Church-History was rejected by Pope Gelasius in a Council, and pronounced an Apocryphal Book. But for the asserting the Authority of Eusebius, it is sufficient that Gelasius himself tells us, in the beginning of that Censure, that the Chronicle of Eusebius of Cæsarea, and his Ecclesiastical History are not to be intirely rejected, for the rare and excellent Knowledge they afford us: Which is also said by Volaterranus, in the Decretals, Eusebius his Chronicle and Church-History only are received. But if any body thinks otherwise, let the confirmation of Melchior Canus be considered, his Words are these; It is sufficiently apparent, that all the rest of Eusebius his Church History pleased Gelasius and the Council; in that they are pleased to acquaint us with what displeased them; and therefore if you take out the Fable of Abgarus, and the Commendations of Origen, they say (in a manner) that all the rest of his History is worthy of our credit and belief. The Judgment of Scultetus pleaseth me as to this very much, which he unfolds in these Words. Lib. 5.
Lib. 11. p. 543.
Calin. Medulla Com. 3. p. 6.
Medulla. Com. p. 6.

S
which

contain the History of the Church, do sufficiently demonstrate, that that Story of the Primitive Church is true, which is fetch'd from the genuine Writings of the Orthodox Fathers: for as long as Eusebius in his History follows Justin, Irenæus, Origen, Tertullian, Cyprian, Clemens Alexandrinus; and such other Fathers of approved Faith, he is an Historian worthy of our belief and trust: But whenever he quotes Tradition, and appeals to things that were reported but not written, then he mixeth many things that are fabulous. Thus far Scultetus. The truth is, the Papists do frequently reprehend Eusebius with great bitterness, and fiercely fall upon him; but above all others, Cardinal Baronius (as the same Scultetus observes) discovers his hatred of Eusebius; for which he had no other reason than this, viz. He being the Historian who hath prosecuted so largely the Commendations and Donations of Constantine to the Church, has not only not mentioned his Grant to the See of Rome, but has plainly intimated it to be false, in Writing, that Constantine was not baptized by the Pope at Rome; but by another at Nicomedia. But they pretend too that he was infected with Arianisme, and that he ever favoured the Arian Party; and therefore he is sometimes accused of Partiality. That he was infected with that Heresie before the Council of Nice, is in truth too apparent to be denied: but then some write, that after that time he willingly embraced the Authority of the holy Fathers of that Council, and lived

Ibid. p. 2.

lived most holily and piously in the Catho-
lick Doctrin. Yea, it is reported amongst
the *Greeks* (as *George Trapezunce* bears wit-
ness) that at the command of the holy
Fathers, he drew up the *Nicene Creed*;
which he composed in such Words, that
he delivered to the Fathers in Writing that
Form, the Son of God was begotten and not
made, being of the same Substance with the
Father : by which Words that Heresie was
without controversie condemned. And it
is most certain, that he did by Letters give
a most full and perfect account to his Ci-
tizens of what was done in that Con-
vention, which Letters are still extant, as *Do-
natus Veronensis* writes.

*Præfat. ad
Nicol. V.*

*Hist. Ecl.
Socret. l. i.
c. 5.
Cassiod.
Hist. Trip.
L. 2. c. 11.*

*Præfat. ad
Paul. 3.*

But to proceed, the History of *Eusebius*
reacheth to the year CCCXXV. And *Ruf-
finus*, a Presbyter of *Aquileia*, an Emulator
of *S. Hierome*, translating this History out of
Greek into *Latin*, added two Books of his
own, and continued the History to the
death of *Theodosius* the Emperor, An. *Chri-
sti* CCCC. But then in his Translation he
took too great a Liberty, and in his own
Addition he borrowed much from *Eusebi-
us*; and therefore *Joseph Scaliger* in the Ap-
pendix of his incomparable Work, *de E-
mendatione temporum*, calls him a most silly
Ausbour, and perhaps no hurt will be done,
if our Student pass him by; for the Histo-
ry of the same times is written more large-
ly and accurately by *Socrates*, *Sozomen*, and
Theodoret.

These three were translated by *Epiphanius Scholaſticus* into *Latin* at the request of the Great *Aurelius Cassiodorus*, who made of these three one body of History, and put it out under the name of the *Tripartite Story*. But then *David Chytraeus*, a famous Man, who hath done great Service to the World, in relation both to the Civil and Ecclesiastical History, doth admonish and exhort all studious Men, that they should not only read those Fragments which are thus patch'd together by *Cassiodorus*; but also the intire Authors which are extant, and carefully Printed both in *Greek* and *Latin*, and that they should begin with *Eusebius* his *Panegyrick on the Life of Constantine*, in which they will find an uninterrupted History of XXX years; and the chief Edicts and Laws of that Prince, concerning the Christian Religion, carefully expounded in the II^d, III^d and IVth Books, which are the Fountains whence *Socrates*, *Theodoret* and *Sozomen* have drawn many things in the beginning of their Histories.

SECT.

S E C T. XXXV.

In what times Socrates lived; from whence and how far he has brought his History: and of Theodoret also, and what is contained in each of his Books. The Censure of Photius on him. Sozomen the Salamine continues the History to the year of Christ CCCCXXIII. A Place of St. Gregorie's against Sozomen considered: and an Answer made to it. The Candor of Sozomen; the Testimony of Euagrius concerning him. Euagrius follows the Tripartite History, and continues to the year DXCVII. Theophylactus Simocatus continued it to the year DCL.

Socrates, Born at Constantinople under The- Socrates.
odosius Junior, the Son of Arcadius, beginning his History about the end of that wrote by Eusebius, with the Victory obtain'd by Constantine against Maxentius, Anno Christi CCCXIII. or rather from that year in which he was first declared Emperor openly in Britain; that is, from the year of Christ CCCIX, he deduced it to the XVIIth Consulship of the aforesaid Theodosius Junior; that is, to the year of Christ CCCCXLI. in VII Books, written in a style that is not extraordinarily splendid: the first of which Books contains the times of Constantine the Emperour; the second, those of Constantius; the third, the Reigns of Julian and Jovian; the fourth, those of Valentinian and Valens;

the fifth, those of *Gratian*, and *Theodosius* the first ; the sixth, the times of *Arcadius* ; the seventh contains XXXII years of the Reign of *Theodosius* the younger ; the whole History represents the Church-Affairs of CXL years, as he himself tells us, in express words : in the last Chapter of the VIlth Book ; *This last Book (saith he) contains the space of XXXII years, but the whole History, which is divided into VII Books contains CXL years ; which begins with the first year of the two hundred seventy and first Olympiad, in which Constantine was declared Emperour, and ends in the second year of the three hundred and fifth Olympiad, at the XVIlth Consulship of Theodosius the Emperor.* It is clear from several places, that he favoured the Faction of the *Novatians* ; for (which is observed by the most Learned *Jacob Billius*) he is extremely pleased, not only when he meets, but when he can but pretend to have found an occasion of speaking much in favour of the *Novatians* : and if any Man had out of a pious Zeal more sharply treated the *Novatians*, *Socrates* would be sure to find some opportunity or other to traduce his Name and Reputation ; but so cunningly, that to a Reader of an ordinary capacity he will seem rather to have done it out of a desire of speaking truth, than out of a compliance with his own Anger and Resentment : This, I say, is the Censure of *J. Billius*, a very Learned Man, upon *Socrates* the Author of the Church-History, which I thought fit to insert here, that

that our Lover of History might make use of the greater Caution in the reading him.

Theodoret lived in the same times, and *Theodo-*
was Bishop of *Cyrrus* a City of *Mesopotamia* ^{ret.} or *Syria*. He wrote an Ecclesiastical History, from the end of *Eusebius* his History, and the rise of the *Arrian* Heresie, which he hath also brought down to the times of *Theodosius* Junior; wherein he gives somewhat a larger Account of the Actions done in the second General Council, than any other Historian that is extant. In the first Book of his History he gives us the History of the Church under *Constantine the Great*: in the second, he expounds what happened under *Constantius*: in the third, he tells us the Church-Affairs under *Julian the Apostate*; the fourth Book he attributed to *Jovian*, *Valentinian* and *Valens*; the fifth to *Gratian*, *Theodosius the Great*, and *Arcadius*: and in the same Book he toucheth the beginning of the Reign of *Theodosius* the younger; the Censure of *Photius* ^{Tinem. 31.} concerning the Style of *Theodoret* is this; *That it is fitter for an History than that used by Socrates, or that of Hermias Sozomen, or that of Euagrius Ponticus*; and of the same opinion is that most learned Man *Gerardus* ^{Lib. 2. de Hist. Gr. c. 20.} *Johannes Vossius*.

Hermias Sozomenus was Bishop of *Sala-*
mine, a City of *Cyprus*, and flourished also ^{nus.}
under *Theodosius*, to whom he dedicated his History, beginning at the Consulate of *Cris-*

pus and Constantinus, Anno Christi CCCXXIII. he continued it to the Death of Honorius, Anno Christi. CCCCXXIII. which space of time he comprehends in IX Books, the two first of which repeat the things done in the times of Constantine the Great; the third and fourth contain the Transactions under the three Children of Constantine; the fifth and sixth comprehend the times of Valentinian and Valens; the seventh those of Gratian and Theodosius the First; the eighth the times of Arcadius; the ninth runs through the times of Theodosius the Second, as far as the death of Honorius, Anno Christi CCCCXXIII. which was the XVth year of the Reign of Theodosius Junior. But then the See of Rome refuseth to receive this Historian too, and

Lib. 6. Ep. 31. (these are the Words of Gregory the Great) that because he tells many Lies, and commends Theodorus Mopsuestia too much, and saith, he was a great Doctor of the Church to the day of his death. I was directed to this place by George Hackwill, Professor of Divinity, a Person of a various Erudition, and of a singular both Piety and Prudence. But

Lib. II. p. 544. &c. to this Melchior Canus long since replied; That there is no such thing to be found in Sozomen, concerning Theodorus Mopsuestia. And that Gregory's Memory fail'd him, whilst instead of Theodoret he wrote Sozomen; for the Words he mentions are Theodoret's: and Cardinal Baronius supplies us with another Answer, by saying, That Sozomen, the Commender of Theodorus Mopsuestia, is not received

ceived by the See of Rome, as to that particular : But in all the rest, he speaking the truth, how could he be rejected? And besides, it is apparent, that Sozomen was not rejected by Gelasius the Pope (whom no Man can, in the opinion of the Cardinal, disown; such was his Authority and Learning) but rather esteemed to be of more credit than Eusebius of Cæsarea; and his History is accordingly more valued by Phocius than that of Socrates. And Canus farther answereth, That the Testimony of Sozomen was made use of, and approved in the Council of Florence, in which the Emperour Palæologus was present. However we may think candidly of him, not only by reason of the Sincerity and Veracity which he pretends to in his first Chapter, and promiseth throughout: for when he was to relate the Contentions, Quarrels and Perfidy of many Orthodox Men, and many other foul Actions done by them, he deprecates the Opinion of a malevolent humour, as is observed by the Learned Casaubon: For he saith he does not write these things out of any Pleasure he takes in them, but whether he would or no; because what was done could not be undone: but on the other side, to be silent as to those things which were done, was to betray the truth, and break the Laws of a good History. *Μάλιστα (saith he) ἢ ἀληθείας ἐπιμαλὶς ἡρεῶν, διὰ τὸ τῆς ἰστορίας ἀνίβηλον.* And again, *Πάντα δὲ πρὸς ποιῆσαι τῆς ἀληθείας ἢ συγγραφεὶ προσήκει.* It is fit to

Lib. 5. c. 27.
&c. 40.
Tom. 4. ad
Annus
438. n

In Pref. ad
Polyb.

take

take care of truth, in order to the Preservation of the sincerity of History; and again, an Historian should esteem Truth above all other things: But also for the sake of that Judgment *Euagrius* has given of him, whose Words are these; *Eusebius, Sozomen, Theodoret and Socrates have accurately committed to Writing the coming of our most Merciful Saviour into the World, his Ascension into Heaven, the Acts of the holy Apostles, the Martyrdoms of the holy Martyrs, and whatever else has been done worthy of Commendation or Blame, to the Reign of Theodosius, and somewhat farther: this, I say, is the Judgment of Euagrius Scholasticus, a very famous Historian of those times, and the first Orthodox Church Historian that wrote,*

if we will believe Baronius, or at least his † Epitomizer.

† *Spondanus ad Annum 565. Whom yet Casaubon represents as not overmuch averse from fabulous Legends. Exercit. 13. An. 31. n. 58.*

And here *Euagrius* himself follows the Writers of the *Tripartite History*, and begins his Story where *Socrates* and *Theodoret* end theirs; that is, from

the calling of the Council at *Ephesus* by the Authority of *Theodosius* the younger, about the year of Christ *CCCCXXXI*, in which *Nestorius* was condemned; and he continues his History to the *XIIth* year of the Reign of *Mauritius*, which is the *DXCVII* year of Christ, and he flourished mostly under this Emperor and his Successour *Tiberius* the Second. This History of *Euagrius* consists of *VI* Books; in the first of which he comprehends the times of *Theodosius* the younger

younger; in the Ild those of *Marian* and *Leo the Thracian*, as he is commonly call'd; in the III'd those of *Zeno* and *Anastasius*; in the IVth those of *Justin* and *Justinian*; in the Vth those of *Justin the Second*, and *Tiberius the Second*; in the VIth he goes on to the XIIth year of *Mauritius*, who was Son-in-Law to *Tiberius the Second*, and is by some call'd the *Cappadocian*. And this was the year of Christ 597, as I have said above. And with the same times that *Euagrius* hath thus written, concur the Histories of *Procopius*, *Agathias* and *Jordanes*, of the Affairs of the Goths; and the *Miscellane* History of *Dionysius*, from the XIIth to the XVIIIth Book; and to conclude a great part of *C. Sigonius's History of the Western Empire*, which I thought fit to tell the Reader here, that he might know where to find an Enlargement of the Histories of those times.

Theophilactus Simocatus was famous about the year of DCXII, and is a delicate Writer amongst those of the latter Greek Historians: he wrote VIII Books of the Actions of *Mauritius*, which the Reader is to begin when he has read *Euagrius*. Nor is it possible he should repent of this small Labour, because he brings the History to the year of Christ DCI, to the very Murder of *Mauritius*; and that not perfunctorily, but accurately and elaborately, so that others have deduced their borrowed streams from him, as from a River, as

Pontanus

the Jesuite faith. His Temper is soft, and exceeding honest, and his Writings discover and testifie a Learning above the ordinary pitch.

And now if the Reader please, let us take a stand a while, and look back, and see how much of our designed Journey is expedited, and let us consider how, and by what means we are arrived at the end of the VIth Century after Christ. *Eusebius* comprehends, in his History, somewhat above CCC. years; *Socrates*, *Theodoret* and *Sozomen* have added to this CXL. years more; and then the History is brought down about CXL. years farther by *Enagrius*: and *Simocatus* makes up the rest of the time (as is said above) to the Six hundred and first year after Christ: in which year *Mauritius* the Emperor, with his Wife and Children, was Murthered by *Phocas*, who succeeded him in the Empire.

A D.

A D D I T I O N.

All these Church Historians were a few years since put out in *Greek* and *Latin* by *Valesius* a *Frenchman*; with excellent Notes, and a new Version of his own, in three Volumes in Folio; which were soon after translated into *English*, and put out in one Folio. And they are very exactly translated, and indeed somewhat the less delightful to the Reader, for being so nicely true and curious.

For the clearing of many Chronological Difficulties which will occur in this Period, nothing can be of greater use than the Learned Treatise lately Printed by Mr. *Henry Dodwell*, *scil'c* V. C. *Johannis Pearsonii S. T. P. Cestriensis Nuper Episcopi Opera Posthumum Chronologica, &c. de Serie & Successione Primorum Romæ Episcoporum*. This with the Additions made by Mr. *Dodwell*, will conduct the Reader from the 34 year of Christ to the year 311. It was Printed in Quarto at *London* in 1688.

S E C T.

S E C T. XXXVI.

In the Seventh Century, and two or three which follow it, those Writers of Church History, who could treat it as it deserved, were very rare. The Legends of the Saints. Oceans of Miracles and Wonders. The Times of Rotomantados and Ignorance.

THE Authors above recited have brought us to the VIIIth Century; which, if any Man search diligently, with two or three which follow it, I believe he will hardly find any one Author who has handled the History of the Catholick Church, according to its dignity. There were indeed in those Ages some, who wrote the Lives and Legends of some of the Saints, and the Acts and Passions of the Martyrs: but then they swarm with Fables, and obtrude upon credulous and superstitious Men whole bed-rolls of Miracles. And as Bellermin himself saith of Simeon Metaphrastes (who flourished Anno 859.) they add many things of their own invention, and write them not as they were, but as they

in

*Lib. de Ec-
cles. Scrip.
p. 850.*

might have been done, in the times of Damascen, and German the Constantinopolitan amongst the Greeks (saith our Reverend Bishop) and in the times of George the Dialogist, and the other George of Tours; and in the times of our venerable Bede, the Ocean of Miracles and Wonders burst

in upon the Church, and overflowed it, which were then sent out of all and every Cloister, Hospital, Church-yard, Xenodoch, or Hospital for Travellers and Strangers, and out of every Thole, Cave and Cupelo.

And almost the same thing is said by the famous *Casaubon*; In the *Historical Monuments* (saith he) of those Ages, the Accounts of the Miracles wrought by the Saints, or *In Proleg.* their Images or Relicks filled the whole Book, *ad Exercit.* &c. Upon which account a Learned Man said, He doubted whether those Ages were to be call'd, *Καὶρὸς περὶ τοῦ λόγιου, ἢ ἀγνοίας*; Times of *Rotomantados*, or Wonder-making, or of Ignorance. And he will not seem (to me) to err much, who shall affirm both things of these times; especially if he has respect to the Western Empire, and the *Latin Church* and Writers under that Empire. For after these horrible inundations of the Barbarous Nations, the *Roman Empire* falling into ruin, together with it all the Knowledge of good Learning fell also; and an amazing Barbarity and Ignorance poured in upon the Western parts, and all the cultivation of Arts and Wits withered away, as if they had been stricken with a Pestilential Vapour; and lay both neglected and despised, *insomuch, that as to Learning* (they are the words of the Learned Bishop of *Chichester*) after *Isidorus Hispalensis* (who died in the year of our Lord *In Prof. ad App. m. 38.* 636, or

636, or thereabouts) to Venerable Bede our Countryman (who lived about the year 731,) those who were but moderately versed in the more Polite Literature, were scarce so many in number as the Gates of Thebes, or the Mouthes of the Nile. And I will add those that followed in the two next Centuries amongst the *Latins*, were not much more numerous: But you will say perhaps then, *Greece* will yet afford us some. And therefore let us now proceed and take a view of them.

S E C T.

S E C T. XXXVII.

Nicephorus of Constantinople may follow Simocatus. Nicephorus Callistus full of Errors. Georgius Cedrenus; and the Centures of Scaliger and Vollius on him.

Et therefore Nicephorus Patriarch of Constantinople follow Simocatus; he lived in the Times of Copronymus, about the year of Christ DCCL. and wrote a Breviary, or short History of Affairs, from the Murder of Mauritius (where Simocatus ended) to the year of Christ DCCLXIX. which Author was first published, together with a Latin Translation, by that famous Man, Dionysius Petavius. There is indeed another Nicephorus, known by the Surname of Callistus, who lived long after the former, for he was born MCCC. years after Christ, and flourished under Andronicus the Greater, and Andronicus the Lesser his Nephew. This latter Nicephorus begins his History with the beginning of the Christian Religion, and continues it to the death of Phocas, who succeeded Mauritius, that is, to the year of Christ DCXXV. But all the peculiar errors of the Greeks are to be found in this Author (as Bellarmine Descript. Eccl. no 1305. Pref. ad Appar. n. 38.) especially such as are Historical. And the Reverend Bishop of Chichester numbers him amongst those Authors, who are out of foolish superstition, were extremely

T

prone

prone to believe, and put out, or rather obtrude upon the World prodigious and nauseous Fables.

Cedrenus. Georgius Cedrenus the Monk was a little more ancient than Callistus; he wrote a *Compendium* of Histories from the beginning of the World to Isaacius Comnenus, that is, to the year of Christ, MLVII. in which times he seems to have flourished. But then neither is this Author said to be of any great credit. It is apparent by these words of his, what the great Scaliger thought of him; *The whole Work of Cedrenus (saith he) is a heap of Chaff, or a Collection made up of many Pieces, some base, some noble, some good, some bad, some intire, some torn.* The Judgment of the Learned Vossius concerning him, is a little more favourable; for thus he represents him; *He is a little more diligent than Zonaras in the Bizantine affairs: but then in those things which fell before the division of the Empire, he is less exact than Zonaras; Nor is his style equal to his, or that of Nicetas, or Gregoras, or many others; and yet in this Rhapsody, I had almost called it a Chaff heap, it is possible to find some noble pieces:*

* Scaliger
and Vossius.
Georgius
Syncellus,
Theopha-
stus.

And to conclude, they both * tell us, that he transcrib'd, to a word, Georgius Syncellus, and Theophanes, who continued him: and Gesner tells us the whole History of Cedrenus, from the death of Nicephorus the Emperor, commonly call'd Botonias, to the Reign of Isaac Comnenus (a very few

few things excepted) is extant under the name of *Johannes Curopalata*, which is also confirm'd by the most Learned *Casaubon*; so that one of them must of necessity steal out of the other.

S E C T. XXXVIII.

The Third Tome of Zonaras commended to the Reader; And at the year 1118. Anna Comnena her Alexiades. The high Commendations of that Lady.

Johannes Zonaras flourished above Fifty years after Cedrenus, about the year of Christ, MCXX. he (as is observed above, amongst the Civil Historians) wrote an Universal History, which he divided into three Tomes; the last of which is thought fit in this place to be recommended to the Reader. For, in this, he laboured to describe more exactly whatever had been done in the *East*, from *Constantine* the Great, and his Successors, to the times of this Author; that having been till then attempted by few Men. A very Learned Man observes, that in both his two first Tomes, there are many things not mention'd by any other Author; but that in his third Tome, for the most part he gives account of those *Bizantine* affairs which are not mentioned by any other Historian besides himself; and were

Ann.Cbri
A. 1118.

Anna
Comnena.

it not for him, we should have been ignorant of a great part of the Actions of the latter Emperors of the East. Besides, he interwove the History of the Church of Constantinople, and of the Controversies in Religion that were moved in the Eastern Church, and continued it down to the death of *Alexius Comnenus*, an Emperor who Reigned in his own times. But that is much to be observed, which is remarked by the Learned *Vossius*, that in the affairs of his own times he is very careless, and contracts the Life of *Alexius Comnenus* into a very narrow compass. But then *Anna Comnena*, the Daughter of this Emperor, supplied this defect, who wrote several Books on the Life of her Father, and call'd them by the Name of *Alexiadas*. *Zonaras* in his Third Tome, near the end, doth much commend the erudition of this Lady; where he speaks of the Learning and Power of *Bryennius Caesar* her husband, in these words. And he also was given much to study, and his Lady did not take less, but rather more pains in Learning, speaking the Attick Dialect perfectly; and having a very sharp wit for the Contemplation of the most abstruse things. Nor doth the Historian stop here, but goes on and shews, how she became so very Learned. Having (saith he) by the benignity of Nature, obtained great faculties, and improv'd them with industry; she spent much time in reading, and the conversation of

of Learned Men, which she heard diligently. But many have a great suspicion, that this Royal and Learned Lady, out of her great Love for her Father, is a little too partial in this her History.

S E C T. XXXIX.

Nicetas Acominatus follows immediately after Zonaras; after Nicetas, Gregoras. Lipsius his Judgment of both these Writers. The fidelity of Gregoras call'd in question. Johannes Cantacuzenus is in this place commended to the Reader by the Learned Vossius; after the former follows Laonicus Calcochondylas.

AFTER Zonaras, Nicetas Acominatus, or Nicetas Choniates immediately follows in order. Choniates, and subjoins his History. For where Zonaras ends, there Nicetas begins, and prosecutes the Story somewhat largely and freely for LXXXV. years, to the taking of Constantinople by Baldwin the Flandrian, and the year of Christ 1203. He was born at Chonis, a Town of Phrygia, from whence he took his Sir name.

The Chronicle of Gregoras Logothetes may here also have its place; he has the History of the taking of Constantinople, and of the events that followed for almost LX. years, that is, from Baldwin the Flandrian, to Baldwin the last Emperor. Both Zo-

Gregoras.

naras and *Choniates* had great employments in the *Constantinopolitan* Empire; which made them the fitter to write their Histories; the first was the great

(a) Signifies according to some, the Captain of the Watch; according to others, the Colonel of the Millenary Regiment.

(b) *Logothetes* signifies Lord Chancellor.

(a) *Drungar*, and prime Secretary: and the latter was the great (b) *Logothetes*, and Lord Chamberlain of the Sacred (or Presence) Chamber. After *Nicetas* follows also *Nicephorus Gregoras*, who

Nicephorus Gregoras.

wrote an History of CXIV. years, to wit, from *Theodorus Lascaris* the First, to his own times, or to the death of *Andronicus Palæologus* the latter, which falls in the year of Christ 1341. We must confess, these two last did not make it so much their business to describe the History of the Church, as that of the Empire, or Civil State: yet because they sometimes intermix things belonging to the Church, briefly, as occasion serves, and are therefore reckon'd by others amongst the *Ecclesiastical Writers*; and also because *Choniates* connects his Narrative to the History of *Zonaras*; and *Nicephorus* makes it his business to supply, or fill up what *Choniates* had omitted, as if he had designed to perfect the body of the History, therefore I could not omit them; and that the rather, because amongst the latter *Greeks*, there are no Authors of better note than these: for the enforcing which last reason to the Lovers of History, and that we may with

with the greater felicity induced them to the Reading of these Authors, I will hear paint out the judgment of *Justus Lipsius* upon them. I confess (saith he) that *Nicetas* is *In Not. ad* not yet publickly and commonly much taken notice *Polit. l. c.* of: but he is worthy to be more known; being of 9. a pure and right judgment, if there were any such in that Age; his style is laboured, and tastes of Homer and the Poets very often: but then the subject and relation it self is distinct, clear, without vanity or trifles, as short as is fit, and faithful: there is in him frequent and seasonable reflexions or advices: his Judgments of things are not only free, but sound. In short I wish all Statesmen would read him, and then I shall not question but some of them will pay me their thanks for this judgment of him, at least I am sure they will owe me thanks. Thus much of *Choniates*: and of *Gregoras* he gives this judgment; *Nicephorus Gregoras* takes up the History where *Nicetas* ends it, and brings down the thread of his Narrative, but he doth not deserve the same commendations; for though he wrote the History of affairs, from the taking of the City of Constantinople, to the death of *Palæologus* the latter, yet he did it not with the same correctness or industry; and has more of the faults of his Age than the former; he is redundant and wandering, and indecently, and sometimes imprudently mixeth his own Conceits and Harangues. Yet his Judgments are thick sown, and for the most part right: the causes of events are curiously inquired into, and represented; Piety is inculcated, and many things are seasonably assigned, and turn'd

Nicephorus Gregoras.

over to the first cause, that is to God. In truth, no Writer has more asserted PROVIDENCE and FATE. He is to be read for this cause, and also for another; that is, that the greatest part of his History represents a state of affairs, not much unlike our own times; for you will find in him Contentions and Quarrels concerning Religion, not much unlike those in our days. Thus far goes *Justus Lipsius* in his Accounts of this Author. But then there are some Men of great skill

Voss. lib. 2. de Hist. Græc. c. 28. in History, who have some scruples concerning the fidelity of this *Nicephorus*, especially in the affairs of *Andronicus Palæologus*, where he ends as I have said above.

And therefore if the Reader please, he may there take in *Johannes Cantacruzenus*, who of an Emperor, became a Monk, and wrote an excellent History under the title of *Christodulus*, of the Reigns of *Andronicus* the younger, and his own.

Voss. de Hist. Græc. lib. 2. c. 29. The Learned *Vossius* commends this History, on many accounts, to those that are conversant in the Study of History. This History (saith he) ought to be the more esteemed, because it was written by a Person who had not always led an obscure private life: but who was first a * great Officer in the Family and Court of *Andronicus Junior*; and after his death had the tutelage of his Children; and afterwards (the Senate desiring, and the affairs of the Empire requiring it) he was elected Emperor, and behaved himself prudently and valiantly in that Royal station. To this may be added, that he did not write of things which were scarce known to him,

* I suppose
Magnus
Domest-
icus signi-
fies Lord
High
Steward of
the House-
hold.

him, but of such transactions as he was present at, and had the chief conduct of: and, in truth, I think there is hardly any one amongst the Modern Greeks, who ought to be preferr'd before him. This Royal Historian flourished about the year of Christ 1350. this History consists of VI. Books (as Vossius there saith) whereof the two first treat of the Reign of Andronicus; the remaining IV, of his own Reign, and what he did after the death of Andronicus. He was made a Monk in the year of Christ 1360. when he took the Name of Josaphus. Thus far the Learned Vossius.

And that our Historian may not here be at a loss, or interrupt the thread of his Reading, till he have seen the last period of the Eastern Empire: And the deplored state of the Church there (upon that revolution;) he may be pleased to subjoin to the former the History of *Laonicus Chalcocondylas* the *Laonicus Athenian*. For he will diligently shew what *Chalcocondylas* followed, and how at last that August, or Royal City, which was not content to be the Second City of the World, but greatly emulated *Rome*, the Sovereign of the Earth, fell into the Power of that Potent Tyrant the *Turk*, the bitter Enemy of our Faith, and of the most Sacred Cross. And he doth also most excellently describe the Rise, Encrease and Progress of this Tyrant and his Nation. He begins his History from *Ottoman*, the Son of *Orthogulis*, who began to Reign about the year of Christ MCCC. which he has compos'd in X. Books; and in

*De Hist.**Green, lib.**2. c. 30.*

in it he has comprised the Story of the Eastern Church and Empire. And he continues it not only to the year MCCCCLIII. in which Constantinople was taken by Mahomet, but also as Vossius assures us, to the year 1463. in which this Mahomet the Ild. stoutly defended himself against Matthias King of Hungary, and the Venetians, who invaded his Kingdom. And Vossius saith also, Blasius Vigenierius of Bourbon put out this History in French with Notes, which was Printed at Paris in the year 1620.

S E C T.

S E C T. XL.

Blondus Foroliviensis may supply the want of the Greek Writers, as to the Church History, with some others. Sigebertus Gemblacensis. The opinion of Cardinal Bellarmine concerning him, Robertus the Abbat continues Sigebert to the year 1210. The Hirshavan Chronicle to the year 1370. and the Additions to that Chronicle to the last Century. The Cosmodromus of Gobelinus Person, where to be Read, its commendation. In the stead of it may be read Albertus Crantzius his Metropolis; into which many things are transcribed out of the Cosmodromus; and the History brought down from the times of Charles the Great, to the year 1504. Naucerus also may supply this defect. And that the Reader may avoid Repetitions, he may begin with the middle generations of the Second Tome. Johannes Sleidanus wrote Ecclesiastical Commentaries, from the year 1517. to the year 1556. which are continued to the year 1609. by Caspar Lundorp.

THE Authors I have given account of in the three last Sections, have written altogether of the Eastern affairs, and do scarcely at all touch the State of the Western Church. This defect may be supplied out of Blondus Foroliviensis, who will serve in stead of many; who has (as is above observed) comprehended

Blondus
Forolivi-
ensis.

comprehended in his *Decads* an intire and continued series of affairs, from the declension of the Empire, and the year of Christ CCCCVII. to the year MCCCC. and what he wants, the following Authors will make good.

Sigebertus Gemblacensis. And in the first place I shall begin with *Sigebert*, a Monk of *Gemblours*, a celebrated Abbey in *Brabant*, who was famous about

the year of Christ MXCIV. he begins his Chronicle in the year * CCCLXXXI (that is a little before the end of the *Tripertite History*, and continues it to the year M. C. XIII.

* **Bucholter. Ad. An.** 379. † *Bellarmino* accuseth him of bearing ill-will to † *Gregory* the VIth, Pope of *Rome*, out of a great affection to *Henry* the IVth, Emperor of *Germany*: and perhaps he might favour the Emperor; the Cardinal goes higher, and reproacheth him for Lying, in his account of the death of that Pope; but how truly, let the Cardinal Answer for himself.

Robertus de monte Chronicon Hirshavense. *Robertus* Abbat of *Mons*, continued *Sigebertus* his Chronicle to the year MCCX. and the *Hirshavan* Chronicle of *Trithemius*, to the year MCCCCLXX. and to conclude the *Paraleipomena*, or Additions of the Abbat of *Ursperg*, brought down this Story to our Age almost.

Or if these do not please the Reader, we can furnish him with other which deserve as well to be read as these. And the first in this set shall be *Gobelinus Person*, (he was Dean of *Bilefeld* in the Bishoprick of *Paderborne*. This Work was Printed in the year

1599 at *Frankfort*, and Illustrated with Notes by *Henry Meibem*: and in the year 1688 by *Henry* his Grand-Son, amongst many other excellent Historians, in two Folios at *Helmstad*,) an Author not to be despised in the opinion of the Learned Men, who wrote an Universal Chronicle, which he call'd the *Cosmodromus*: in which he has given an account both of the Civil and Sacred, or Church History, from the Creation of the World to the year of Christ 1418 in which time *Sigismund* the Son of *Charles* the IVth was Emperor. He divided his whole Work into six Ages, and it appears* in every one of them, that (according to the capacity of the times in which he liv'd) he was a person of no vulgar, either learning or diligence, and study in the searching out of what pertains to History. But if the Reader be not willing to give himself the trouble of a repetition, of what passed before the Birth of Christ; when he comes to this Author, he may begin with the VIth Age, which takes its Rise at the Nativity of our Lord.

And if he is not at all pleas'd with this Author, he may then pass on to *Albertus Crantzii*, who wrote an History, which he stiles the *Metropolis*, or an Ecclesiastical History of the Churches built or restor'd in the times of *Charles* the Great. In the Writing of which History he made great use of *Gobelinus* his *Cosmodromus*, and transcrib'd sometime intire Pages out of it into his own work, which was afterwards done by many others, as the Learned

Albin.
Hist. Sax. p.
246.

Albertus
Crantzii.

ned *Vossius* bears witness. *Crantzius* begins at the times of *Charles* the Great, and goes on to the year MDIV.

Jo. Nauclerus.

Johannes Nauclerus also, a Noble *Schwaben*, wrote a Chronicle in two Tomes, from the beginning of the World, to the year MD. the first Volume contains LXIII. Generations, that is, all the Generations of the *Old Testament*; the second Volume, with the Appendixes, comprehends, in LII. Generations, all those of the *New Testament*. And before this Work was published, *Philip Melancthon*, partly by new Methodizing, and partly by encreasing and changing it, made it much the more desired, and the more useful and delightful also when it came out. And here too, the Reader may begin with the Second Volume, or from the Middle Generations of the Second Volume, if he be desirous to avoid the repetition of those things which he had before read in other Authors.

Jo. Sleidanus.

Johannes Sleidanus also, in the memory of our Fathers, wrote Commentaries concerning the state of Religion, from the year MDXVII. to the year MDEVI. (*wherein is the History of the Rise of the Reformation throughout all Christendom*) which is continued in III. Volumes by *Caspar Lundorpius*, to the year MDCIX.

Caspar Lundorp.

There was in 1688 Published a New English Version of this excellent Author *Johannes Sleidanus*. And in the Preface to it a larger and fuller Account of that History is given than has yet been Published any where.

S E C T.

S E C T. XLI.

Venerable Bede and Usuardus are by no means to be neglected, nor the Writers of the Lives of the Popes of Rome, as Anastasius Bibliothecarius, and Bartholomæus Platina their great Elogies; Onuphrius corrected and continued Platina to the year 1566. Sigonius interwove the affairs of the Church with his Civil Histories, and so deserves to be esteem'd a Church Historian: the Elogies of Sigonius and Onuphrius.

BESIDES these, there are extant not a few other Historians; which are not less to be valued than those we have mention'd. Amongst which, in the first place, I reckon Venerable *Bede* our Country-Bede man, who wrote Annals from the beginning of the World to the Reign of *Leo Icomachus*, in whose times he flourished, Anno 730. when this diligent and pious Writer comes near his own times, he gives a larger account of affairs than in the former Ages.

Usuardus, a Monk of *Fuld* in Germany, Usuardus but a Frenchman by Birth, and the Scholar Fuldensis of *Allwin* or *Alcuinus* our Countryman, by the command of *Charles* the Great, put out a *Martyrologie*, in which he described the Lives of the Confessors, and other Saints, in few words: and this is now extant to the no
small

Bellar. *de small advantage of Church History*; that I may
script. Ec- use the words of a very Learned Man.

clesi. Anno
 812.

Anastasio
 Bibliothe-
 carius.

Tom 9. ad
 Annum
 752. &
 799.

Platina.

I think those who have written the Lives
 of the Popes of Rome, are to be prized e-
 qually with the best Writers of the Histo-
 ry of the Western Church, or rather before
 them; especially *Anastasio Bibliothecarius*;
 and *Baptista*, or *Bartholomæus Platina*. In
 the first of these we have the Lives of One
 hundred and nine Popes of Rome, descri-
 bed sincerely and faithfully, without any
 varnish of deceitful Oratory; (as a Lear-
 ned Man of *Mentz* expresseth it) which
 is all the Popes, from St. Peter the Apo-
 stle, to almost the year of our Lord
 DCCCLXX. that is, from St. Peter to
Nicholas the first, who died in the year 867.
 We have a noble commendation of this
 Writer in the Great Annalist *Baronius*; for
 thus he speaks of him. *Anastasio Biblioth.*
though in a rude style, yet with great fidelity,
described the History of Affairs; yea, we have
not one Writer who has more faithfully, or better
given a relation of the affairs of his own times,
for he had a greater esteem for Truth with sim-
plicity, than for Lies well painted. And the
great Historian Carolus Sigonius thus com-
mends him. This Writer (saith he) ought to
be much valued by us, because he has those things
which are not to be found elsewhere, either in bet-
ter or worse Writers.

Bartholomæus Platina (for that Christian
 Name is given him by *Volaterranus*, and the
 most Learned *Vossius* has proved by very
 good

good Arguments, that it is his true Name, though he is by most other Writers call'd *Baptista*) Wrote the Lives of the Popes to *Paul* the 11d. bringing to light, with an inge-
 nuous labour, and an uncorrupted veracity, the actions of those *Papal Princes*, as *Paulus Fovius* writes of him, with whom the judg-
 ment of *Volaterranus* concerning him exactly agrees; for he affirms, that he was a grave
 Man, who hated lying, and which is worthy of much wonder, that having spent his youth in
 Arms, he began to study in his old age: He liv-
 ed in the times of Pope *Sixtus* the 4th, to whom he dedicated his Work, and by whom
 he was made Keeper of the *Vatican Library*.

Onuphrius Parvinius wrote Notes upon the foregoing Author, which in the opinion
 of *Bellermine*, are not to be despised. And by the Addition of the Lives of XIV. Popes,
 brought down the Story to Pope *Pius* the 4th, and to the year MDLXVI. in describing
 of which Lives, *Onuphrius*, besides the Publick Annals, and the Diaries and Acts of the
 Consistory chiefly made use of *Raphael Volaterranus*, and *Paulus Fovius*, transcribing
 some things from the latter, but with great brevity.

And to conclude (as we observed, speaking above of the Civil Historians) the Learned
Sigonius hath, with a singular care, collected what his industry could possibly discover, of
 the affairs of the *Western Empire*, which did any way concern the Church, as well as the
 Civil State; and hath recommended them

to posterity in an elegant style, as truly as he could, considering the obscurity of the things, the disagreement of Writers, and the great remoteness of those times: he begins with *Dioclesian*, and *Maximianus* the Emperors, in the year of Christ CCLXXXI. and he ends with the death of *Justinian*, Anno Christi DLXV. and here also the same Authors Histories of *Bononia*, and that of the Kingdom of *Italy*, may be taken in too.

The same thing that is thus done by *Sigonius*, is also perform'd by *Flavius Blondus Forliviensis*, who begins his History a little lower, at the year of Christ CCCCVII. but continues it farther than *Sigonius* has brought his, to wit, to the year MCCCCXL. but then he has not employed the same Accuracy, or Elegance with the former; For *Blondus* his style is not very excellent (as is acknowledged by *Volaterranus*) and in ancient affairs he sometimes mistakes; yet considering the times in which he lived, he has done very well; which, as the Learned *Vossius* tells us, was about the year of Christ 1440. and that he was Secretary to Pope *Eugenius* the IVth, and to several other Popes.

Lib. 3. de
Hyst. Lat.
p. 331.

S E C T. XLII.

The Magdeburgian Centuriators put out a most excellent Work of this nature. The Judgment of the Reverend Bishop of Chichester upon it. What is contain'd in that Work worthy of praise. The foundation of it well laid. From whence the Materials for the Structure are fetched. An excuse of the defects.

BUT now if our Reader of Histories thinks it too great a labour to read over so long a series of Authors, and doth rather desire to fix upon some one or two (wherein he may find as it were all the rest) we have for him the *Magdeburgian Centuries*; chiefly penn'd for this end, by several Learned Men, that they might lay before the eyes of Men, 1. What the Faith of the Church was in every Age; 2. What was the external form of Discipline. 3. And what Changes have happened in her; which they accordingly did perform very well, and put out a Work which deserves great commendations, and is very useful to the Church, especially in our times (in which so many and great Controversies concerning both Faith and Discipline are moved.) But then this Work must be sometimes cautiously and circumspectly read. Concerning which, may I have your leave to represent the judgment of the Reverend Bishop of Chichester, in his own

ll 2 words,

words, by which you will understand, how the former Church Histories are to be esteem'd in comparison of this; and what is most particularly to be observed in this Work. For thus the most Learned Bishop discourseth. *After a sort of Chronological Tables, and Delineations of the Ages which succeeded after the Apostles, in which were represented not the τὸ σῶμα, or the τὸ σύνολον the Body or whole (of the Church History) but some adm'rations of the Great Lines, or Figure of it, with a Lighter Labour, though not unprofitable: after some vintages of the Ecclesiastical History, in which the bunches of Grapes had been gathered here and there, as occasion served by parts, at length a number of Men were found, who seriously undertook the business, and afforded us a plenty of Wine; to wit, those who are call'd the Magdeburgian Centuriators; who made a noble attempt, undertook a difficult work, and an Herculean enterprise; for they removing the Rubbish of Antiquity, which lay dispersed here and there, and broken, dissipated and cast down; out of that confused heap, built for the use of the Christian World, a certain curious Edifice, of a wonderful advantage and use; in which there are many things which thou canst not but commend and admire, and not fewer which thou canst not approve. The Reverend Prelate goes on in a more particular enumeration, in acquainting us with what he esteemed worthy of praise and approbation: and I would gladly persuade and admonish our Reader diligently to observe his words. Certainly (saith*

(saith he) their order or disposition of things is Magnificent, the series and method Singular; the disposition of affairs and times, which they observe and represent, through every Century, accurate; so that they have distinctly exhibited them; their (Ἐξέτης, Fidei) Representation of the Faith; and (Πατρις, Discip'inae) Practice of the Discipline; as also of the Manners of Men, and of the progress and encrease of Vertue; the Pests and Spots of the several Ages on the other side; their Heresies, Errors and Deviations from true and sincere Piety; their Schisms and Factions which sprung out of Ambition; and the Men who were fam'd in every Age for Erudition, and commended for Sanctity; these, I say, and the like Ornaments of the Centuriators, which neither can, nor ought to be denied, strangely affect our Minds, and cast a pleasant Light upon them; and commend not only the things that are thus agreeably set forth; but also their TRUTH; which is the very Soul of History; and by insinuating it, they do most charmingly allure the eyes and minds of their Readers to them. Now whilst they were building this Historical Palace for us, they laid this as the first foundation, Ἐξέτης, Order and Beauty: and upon this pretious corner stone, cut out of the Mountain by God himself, Structorum Omnium, Ἀρχιτεκτονικόν, the infinitely most artful Builder. Hewn, squared or fitted, and placed or founded in the most holy Writings of the four most sacred Evangelists, and adorn'd and polished both by the Ministry of the Evangelists and the Apostles; which the Apostolical Epistles written to the

The Method and Order

Churches, and the Acts of those things which were at first done by the Church, have Propagated to Eternity. And after this Anchoring out into a vast and open Sea, these artificial Finders, and expedite Relators, represent and unfold, through all the several parts of that glorious work, 1. The external form of Discipline, 2. The Rule and Tenour of the Churches Faith : 3. The various Mutations in point of Manners and Conversation : 4. The Frauds and Impostures of Hereticks : 5. The Impieties and Oppositions, or Persecutions of Adversaries: 6. And the Agonies and Generous Colluctations or Wrestling of the invincible Souldiers and Leaders of Jesus Christ (the noble Army of Martyrs ;) with a vast variety and verity in many other things.

*Praefat. ad
Ap. ar. 2.
n. 49.*

The most Learned Prelate goes on farther, and shews us from whence these Laborious and Industrious Centuriators collected and brought together so many and such useful things. "All these things (saith he) being thus gathered and pack'd together, they brought, as it were into one common heap, from the Apologetick Writings of the Fathers, from their disputations and interpretations; their commentaries and explications of those things that were to be believ'd; from their Panegyrick Orations and Homilies: and especially from the Acts of the Councils; and from their Epistles which were written to divers Men, and upon different occasions: And in the last place, from those ancient Histories which were left to us, and had escaped
"the

"the common Ruin of former times ; be-
"ing yet extant, though not in any great
"numbers, yet either intire, or reduced in-
"to Epitomes ; a rich, and as far as was
"possible splendid Collection of Materials.
"And now if something be still wanting to
"the perfection of this great work, which
"either ought to have been added, or was
"design'd, but not effected, it may both in
"equity and good justice, after the custome
"of our Ancestors, be excused, not only
"because they were the first who under-
"took this task, which was never attempted
"by any others : but also because they could
"never bestow a second care, or a review
"upon it, that as is usually done in Cor-
"rections, what things were at first less ex-
"actly, and less clearly, either drawn or
"touched, might afterwards be rendered
"more smooth and accurate, by a greater
"diligence, and more exact Polishing.

S E C T. XLIII.

The most Learned and most Reverend Bishop of Chichester teacheth us, that the Centuriators were obnoxious to Errors, which is also confessed by Casaubon; and yet the said Reverend Prelate shews, that this work is of very great use.

THese and many other things hath that Reverend Prelate discoursed concerning the *Magdeburgians*, by which the Reader may clearly perceive, what, and how much they have perform'd. But then it is no less his interest, to know their *σφάλματα*, their Errors, Mistakes, and vicious affections: Nor did this Learned Bishop pass those by untouch'd. No, he clearly shews in what things they have erred, and made themselves liable to, and worthy of Reprehension; as you may read in the Preface to his *Apparatus*, Numbers the 50, 51, 52 & 53. and the most Learned Isaac Casaubon acknowledgeth that the things which are wanting in several Parts of that most excellent Work, are many in number. And yet in truth, though the *Centuriators* have not a few things, which neither ought to be born, nor perhaps excus'd, yet nevertheless that learned Prelate, in the very next Number (the 54th) of his said Preface, affirms, *That we must needs confess that this Laborious Work of these Men,*

Epist. Prae-
lim. ad ex-
ercitat.
cont.
Baron.

Men, has been very useful to the Christian World. And that it is a Work worthy of all praise and commendation. Nor doth he pronounce his mind here rashly; but immediately subjoins many reasons, some of which I willingly annex here in his own most elegant words.

Because (saith he) this work represents the Effigies of the Ancient Christian Church, expresseth her Manners, and declares her Faith: then it shews the Apostolical Successions throughout the Church; and notes the progress and spreading of the Doctrine; and it observeth also the defects, poies, and the magis-dopdors, (that is) foolish and false Reformations, brought in by Hereticks, and the very sink of Schismatics. These and many other such like most useful things, which before lay scattered up and down here and there, like the Ruines of a great Building; or the Limbs of a torn Body, they recollected and laid together, that they might be seen at once. Which labour of theirs is both worthy of praise and acceptance, and also attended with a general utility and advantage. And so those things, which before were to be sought for in Labyrinths, and I know not how many windings, and almost infinite Circuits, which lying dispersed, torn and lacerated here and there, offered themselves now in one place, and then in another, as occasion served; and were to be inquired after with great labour and pains, which was not always successful neither; All these things (I say) being now disposed in-

to order, and put in certain and known places, and by the light of that method and disposition, rendred more commendable; may now be found, by a mean industry, because they do, as it were, present themselves to the eyes of all Men, and without difficulty attend their service, and wait upon their present occasions. Thus far has he discoursed of the *Centuriators*, and their most famous Work.

S E C T. XLIV.

Baronius his Annals equal to the Centuries. A stupendious Work. The judgment of Casaubon upon it; and also that of the Reverend Bishop of Chichester. Those Annals to be read with great caution, and why. Spondanus the Jesuite the Epitomizer of them.

Rainold.
de Idol.

Rom. l. i.
c. 4.

THE Great Annals of the Great Cardinal *Baronius*, which he wrote in opposition to the *Centuries*, not long since, are of equal moment and esteem, and I will add of as great advantage and use too: a Work (which by the confession of the most Learned Men, and of *Casaubon* amongst the rest) is stupendious, because that great person has in it digested the Transactions of the whole Christian World, especially those that concern the Church

Church into one continued series of years, *In Prolegomena ad exercitat.* with the same facility, as if it had wrote the Chronicle of some one City. For he is the Man who first brought to light, I know not from whence, so many things which were utterly unknown before; who with so accurate a diligence, explain'd the successions of the most ancient Bishops in the great Cities; the rises, progress and ends of the ancient Heresies; And the Turbulent and Peaceable times of the Church. *Who* (if he had not abated his own merit, by his excessive partiality) *was, without all controversy, worthy to have had the preference before all the ancient and modern Writers, who never were able to attain that degree of Learning he had,* as the famous Casaubon writes of him: nor is he alone in this high *Encomium* on him. The greatest part of the Learned Men, who deserve to be the *Censors* of other Mens Labours, do exactly agree with him, as I have said. But then the most Learned Bishop of *Chichester*, whom we have already so very often cited, has right to a greater Authority with us, than any other person whatsoever; and he commends the great *Cardinal* where he deserves it; and yet doth not spare him where he thinks him blame-worthy. But take his own words.

"There is scarce (saith he) any thing
"wanting in *Baronius*, which a Man would
"mightily desire, if his too great partiality,
"and, as it were, *exaggeration*, sympathy
and

"and compassion which he every where
 "pursues, and too too much cherishes in him-
 "self (for the interests of the Church of
 "Rome) had been abated ; for it cannot
 "be denied (which Learned Men blame
 "in him) that he is to totally taken up
 "with the defence and commendation of
 "those whom he sides with, that all the
 "instances that now are, or heretofore
 "were extant in the Church of Rome, of
 "deserting, or corrupting the Faith, or
 "depraving the ancient manners, of the
 "most leud sales of holy things, and of
 "the most ex-crable Sacrileges : whatever
 "has been intolently perpetrated, of which
 "sort we may find many examples, acted
 "by most wicked Popes, with insufferable
 "boldness to the prejudice of the Name
 "of Christianity, to the dishonour of the
 "Church, and in contempt of *Jesus Christ*
 "(which the greatest Catholicks will not
 "deny, but rather acknowledge them to
 "be Monsters of Men, and the very shames
 "of Humanity) yet all these he excuseth ;
 "and this is little too, for he defends
 "them ; and which is yet worse, he some-
 "times commends them, and with much
 "Oratory adorns and extolls these Vil-
 "lanies. He doth not endeavour to cor-
 "rect the present Manners of Rome by the
 "ancient, but by violence draws the ut-
 "most Antiquity against her will ; and,
 "in despite of her reluctance, by the very
 "Throat, to countenance their City Faith ;
 "and

"and especially that ill-born Faith, and
"world brought up, concerning the direct
"Omnipotence of the Pope; for the confir-
"mation of which, he makes use of all
"his Furniture, and stretches to the ut-
"most all the powers of his Wit. Thus
far that Learned Prelate.

So that we may rightly conclude, that
it was not without cause, that the excel-
lent *Casaubon* said, *That the extraordinary*
Merits of the Cardinal were corrupted, by
his too much favouring his own party. And
therefore, *my Hearers*, the Reader of Ec-
clesiastical History is to know, that the
Annals of *Baronius* are not to be read
without great caution: but then, where
this caution is to be used, and how great
it ought to be, is in part shewn by the
famous *Casaubon*, in his *Prolegomena's* to his *Casaubon's*
Exercitationes Baronianas. But the Learned
Bishop of *Chichester*, as he has shewn, in
short, the Errors and Rashnesses of the
Centuriators, so in many places he shews,
wherein the most *Illustrious Annalist* has
deserved blame, and that in express and
clear words.

Spondanus, a Jesuit, but a foul-mouth'd
Railing Fellow, has contracted that volu-
minous Work of the Cardinal into an E-
pitome, who might yet perhaps have de-
served commendation for his diligence; if
he had not too superstitiously pursued the
opinions of *Baronius*, and thereupon en-
deavoured to confirm his conceit concern-
ing el.

Sponda-
nus.

There are
besides him
some other
Epitomi-
sters of Ba-
ronius, as
Bzovius,
Bisciola,
and Johan-
nes Gabri-

ing the *Omnipotence* of the Pope; destroyed the Majesty of Kings and Princes, and endeavoured under-hand, and as it were by the bye, to intoxicate his Readers with the pernicious Doctrine of *Hildebrand*.

S E C T. XLV.

Lucas Ofiander reduced the Eight first Centuries of the Magdeburgians into an Epitome, and not without good advantage. He skips from the 8th to the 16th. To this Century belongs the History of the Council of Trent. The Praises of that History, and of that Author. Jacobus Augustus Thuanus inserted into his Accurate History the Ecclesiastical affairs of those times, beginning at the year 1546, and ending at the year 1608. which History is continued to the year 1618.

Lucas Ofiander.

Lucas Ofiander, a Man of no small fame, reduced into a Compendium the Eight first *Magdeburgian Centuries*, and did it so exactly, that he scarce left out any thing that was very necessary to be known. For (besides the series of the several years) he promised in a more easie method, what the state of the Church was in all times, from the Birth of our Saviour; shews how the Doctrine of the Gospel was spread throughout the World: what Heresies arose in the Church, and by what means they were suppressed: what

what Persecutions were moved against the Church, and how they were appeased: what *Doctors* the Churches had in all times, and amongst them the Lives of the Bishops of *Rome* are related. The actions of the Emperors of *Rome* also are there described. All which he hath comprehended in a very excellent *Compendium*. But then he pass'd from the *Villth* Century to the *XVIth* (which the *Magdeburgians* had not touched, for they ended in the *XIIIth* Century) and he treats of the actions of that a little more largely; and gives the reason why he did so in his preliminary Epistle, in these words. But I (saith he) think that there is no Age from the times of the Apostles downward which is more necessary or useful to be known to pious Men, than that in which we live, especially as to the Church History, which I now set forth; for it contains an account of very great changes both in Church and States, which are such, so great and so many; as never happened before in any Century

To this Century belongs the History of *The Council of Trent*, which Council was *summon'd* in the year 1542. began in the year 1545. continued to the year 1563. the History of which Council, written by *Pietro Soave Polano*, a *Venetian*, of the Order of the *Servi*, a Man of admired Learning; of an exquisite Judgment; of an Indefatigable Industry; and of a modesty and integrity that is scarce to be equal'd; is in truth

truth of more value than any Gold; I think I may say then any Jewels, and like to out-live the most lasting Monuments. Which commendation is given deservedly to this Hi-

* Sir Na-
thaniel
Brent, Kt.
Master of
Merton-
Coll.
storian, by that worthy and learned * Per-
son, who faithfully translated this History
into English, who also was the first per-
son who brought this pretious Jewel into
these Western parts, and to the great good
of the Church first published it) and in the
preliminary Epistle has thus represented
the Author's Character, and that not
without good cause; for he having had a
Learned Intercourse with him, and for some
time conversed familiarly with him, knew
him thoroughly. Yea the work it self confirms
the truth of all this, which was extracted
out of the *Memoires* and Commentaries of
Ambassadors; out of the Letters of Prin-
ces and Commonwealths, and from the
Writings of the Prelates, Divines, and
of the very *Legates*, who were present in
the Council; which Writings had till
then been carefully kept, and out of them
this History was extracted with so much
labour, accuracy, study and fidelity (as
the said most learned and famous Knight
has there observed) that it may equal the
best of all the ancient or Modern Histories
of that Nature. Neither are you, my *Hear-
ers*, to conceive, that this is the testimony
of one single Person, concerning either
the Work or the Author: Be pleased then
to accept a second and like testimony con-
cerning

cerning both, from the *Latin* Translator Sir Adam
 also, a Person of the same degree with the Newton.
 former, and for his great Ingenuity and Knight.
 Erudition of a flourishing Name. Who
 writes thus of that Author. Nor doth he stand
 in any need of my Commendation, his Work speak-
 ing him a Person of an happy Ingenuity, and of
 a great and right Judgment, liberally endowed
 with all sorts of Learning, and abundantly a-
 dorned both with Divine and Humane Know-
 ledge, and that as well Moral as Political or
 Civil, whereby he has attain'd a high degree,
 both of Probity and Sweetness of Mind. And of
 the Work it self he speaks thus. As to
 what concerns the Structure of this History, whe-
 ther you consider the Things themselves, or his
 Language: and in the Things, if you observe
 the Order of Times, the Counsels, the Things done,
 the Events; and in the Management of Affairs,
 if you desire not only what was done or said,
 should be discoursed, but also in what manner;
 and that when the Event is told, at the same
 time all the Causes should be unfolded, and all
 the Accidents which sprung from Wisdom or Fol-
 ly. All these, and a multitude of other such
 like Things, which the great Masters of History
 require in a good Historian, he has performed so
 fully and exactly, that in forming the History
 of one Council, he hath represented all the Per-
 fections of History; and, upon this Account, de-
 serves to be numbered amongst the most noble
 Historians.

Jacobus Augustus Thuanus, a Man of Noble Thuanus
 Birth, of great Learning and Dignity, and
 X worthy

worthy of the principal Place amongst the Historians of this Age, as we have observed above, wrote the Affairs of this Century, as well Ecclesiastical as Civil, from the year 1546, to the year 1608, with great exactness, which History we have lately continued to the year 1618.

Besides all these which I have named; the Books of the Learned and Famous *Gerardus Johannes Vossius*, concerning the Greek and Latin Historians, will supply the Reader with the Names of a vast number of other both Civil and Ecclesiastical Historians; out of which, any Man that is not pleased with the Choice I have made, may choose out others at his pleasure. But thus I think, and that I have spoken enough concerning the First Part of my Method.

T H E
METHOD and ORDER
O F
Reading Histories.

Part the Second.
Concerning a Competent Reader.

S E C T. I.

A young Man is as well to be thought an unqualified or incompetent Reader of History, as of Moral Philosophy. What Things are required to both. The End and Scope of Reading. The disagreeing Opinions of the most Learned Vossius, and Keckerman, concerning this Question.

WE have finished the First Part ;
in which we have represented
the Authors both of the CIVIL and ECCLESIASTICAL History.
And we have made choice of those which

we esteemed the best of both sorts : and have also shewn in what Order they are to be Read. And now in the Second Place, we must inquire who is a competent Reader of them. And we shall do this with as much brevity as is possible. Aristotle disputing in the first Book, and third Chapter of his *Ethicks*, concerning the competent and well-qualified Hearer of those Doctrines he was to deliver there, con-

Αἰδὲ τὸ πο-
λιτικῆς
ἐκ δὲ τῶν οἰ-
κῶν ἀ-
νεργατῆς ὁ
νέσθ' &c.

cludes thus ; *A young Man is not a well-qualified Hearer of Civil Knowledge (or Morality) because he is not experienced in the Actions which concern this Life : Because youth being ignorant in judging, doth easily despise good Advices, and embrace bad Counsels, by which it is deluded and deceived. But now if our Master has given a right Sentence in this case, what reason can be given why we may not pass the same Sentence in our Disquisition, concerning a fit and competent Reader of Histories ; seeing wise Men have observed, that History is nothing but Moral Philosophy, cloathed in Examples ?*

In the Hearer of *Ethicks*, or *Politicks*, there is required in the first place *Judgment, Διάγνως*, that he may judg well concerning the Rules of Actions. And in the next place is required a well-disposed Mind, that he may with dexterity endeavour to bring into use the *Precepts* he hath received. And in the self-same manner it is necessary for the Reader of Histories to have

have the faculty of Apprehending whatever Examples he Reads, and judging well of them: And then, that he should have an Inclination and Propensity of Mind to follow what is Good, and to shun and avoid what is Evil: and of turning all he meets with to his Use and Advantage. *For the principal end of History is Practice, and not Knowledge or Contemplation.* And therefore we must learn, not only that we may know, but that we may do well and live honestly. And therefore there are some Men of very great Learning, who assert, There is hardly any sort of Study which seems to require more Sagacity, Judgment, Experience and Prudence, than the reading History, which is the best *Mistress* of Civil Conversation. And therefore I have ever wondered that *Gerardus Johannes Vossius*, who deserves to be numbered amongst the Princes of Learning in this Age, should, in his Elegant Book (*de Arte Historica*) of the *Historick Art*, stily maintain, that this sort of Study is fit for young Men; and reject the Opinions, and confute and take off the Arguments of *Bartolomæus Keckerman*, and others, who are of a contrary Judgment: but if you please you may hear both, first *Keckerman*, and then *Vossius*.

“Seeing (saith *Keckerman*) Histories contain nothing but Examples of Precepts; and Precepts are generally delivered in a Method, but Examples without any Method.”

Keckerman de Natura Hist. Part. I. c. 1. p. 10

"thod. Except that which is methodically
 "taught precede, it is a common and a
 "very mischievous Errour and Mistake for
 "Youth, which is led only by the Pleasure
 "and delight of History, to begin profes-
 "sedly to read Histories, before it is acquaint-
 "ed with those Sciences and Precepts which
 "are delivered in Order and Method, and
 "with the common places to which all Hi-
 "stories ought to be reduced: Now that
 "this is very preposterous, may be easily
 "understood by thus comparing it with
 "other Sciences; as for Example, with
 "Grammar, Logick, &c. For as it were ab-
 "surd for a Man to desire to know and ob-
 "serve the Examples of Grammar, Logick,
 "or Rhetorick, before he hath learned the
 "Rules of those Sciences: so it must needs
 "be more absurd for one to desire to read
 "seriously and professedly, and to observe
 "Histories, which are nothing but Exam-
 "ples of Morality and Politicks, before he
 "has Learned the Rules and Method of
 "Morality and Policy, &c. Thus far *Keckerman*.

De Arte
Hist. c. 5.
p. 31.

And now if you please you may hear
Vossius. "There is (*saieth he*) nothing of
 "aburdity (as *Keckerman* pretends) if one
 "should chuse to learn Examples before
 "Precepts: for it is very well known that
 "Languages may be very well learn'd with-
 "out Grammar Rules; and then (*saieth he*)
 "those who are of *Keckerman's* Opinion
 "commit no small Errour, by not distin-
 "guishing

“guishing between Reading and Writing an
 “History ; to which no Man should apply
 “himself if he be not well acquainted with
 “Civil Philosophy. *Lastly, he saith, That*
 “they confound the naked and simple Hi-
 “story of things, with the (*ιστορίαν δεξιαίαν*)
 “Historical Perfection, which inquireth cu-
 “riously into the Circumstances and Causes
 “of Events. In the last place, he confirms
 his Opinion by the Authority of *Quintilian*,
 (a great Master in the Art of breeding Youth)
 who commands Orators to begin with Hi-
 storics and Orations. And at the same time
 doubts not to prefer Livy before Salust ; not
 only because he is more Candid, and more like
 Cicero than Salust ; but also because he is
 the Author of a larger and more perfect History :
 now he would never have written thus, if he had
 not thought the most general History best for
 Youth. Thus writes the most Learned *Ves-*
fius.

S E C T. II.

The Opinion of Keckerman defended. That Tongues are hardly to be well Learned without Rules. That there is a vast Difference betwixt Languages and Actions. That Practick Philosophy is necessary, not only to the Writer, but Reader also of History. Ubertus Folietta, Sebastianus Foxius, and Viperanus, do all seem to be of this Opinion. And the most Learned Vossius himself affords us no infirm Arguments to support it.

BUT may we have the Liberty of this Great Man (whose Judgment is every where else of the greatest Authority with us, and whom, in the things relating to History, we especially value and venerate) to dissent, and in some sort to defend the part *Keckerman* hath taken. It seems therefore to me, that *Keckerman* may thus Reply, In the first place it is not impossible to learn Languages without Rules; but that they may be as well Learned without Rules is denied. We learn to Articulate Words, and to Form, Compound and Speak them, by Hearing, Use and Discourse, without Precepts or Rules. But then to Adorn our Speech, and artificially Form an Oration, is scarce, or rather not at all possible, without the Assistance of Rules and Precepts. And besides, although one may

may learn to speak (of what Language soever he were) without Rules , yet he will never be able to judge of the exactness and propriety of Speech, and to give the reason of it , without them ; not indeed to speak well , or elegantly. But then those things are best learned, of which we have a perfect knowledge, where we can give an account of the Reason of them, as *Aristotle* our Master teacheth us. And *Eschyl.* 1. besides all this, there is another Judgment to be made upon Languages, than there is upon Actions, whether we are to imitate them, or to compare them in our mind by Contemplation. Use directs and corrects our Speech ; But it is the Rule and Precepts of Living well which are to govern our Actions. The Custom of the Place (*which is* Seneca *never fixed*) governs our Language : But *Ep.* 114. then we know our Actions are to be temper'd, with respect to Honesty and Turpitude, and to be examin'd by the Precepts of Law.

Secondly, Neither is the Opinion of *Vossius* altogether to be approved, in that he holds, that *Practical Philosophy* is necessary for a Writer , but not for a Reader of History. For why not ? Do we not affirm , that the same End is common to both of them ? the Design of the one being, that he may from Examples learn the way of Living well ; the other's, that he may also by Examples teach that way : Is it not the Scope of the one, that by describing

scribing the Accidents that have attended the Lives of others, he may insinuate Wisdom into Men? And is it not the Scope of the other, that by reading and observing those Events, he may attain to Prudence? It seems to be exactly thus to me at least; and not to me only, but to many others, and those not unlearned Men. If you please, let us hear one or two of them.

*De scri-
bend. Hist.
penult. p.
954.*

Moral Philosophy and History (saith Ubertus Folietta) are two Faculties which respect the common Good and Utility of Men; and which direct them in the way to a blessed Life; and fit them for the preserving and improving Civil Society: And therefore these two Faculties have divided this Work between them, so that the first forms the Minds and Manners of Men by Disputes and Precepts; and the latter by useful Examples and salutary Admonitions, teaching and advising them what to follow, and what to flee, in the course of their Lives: by whose Examples Men should govern and form their Actions and Counsels; and sets before them the Ends and Events which usually wait upon good and evil Counsels; by the knowledge of which, Men may be engaged in the love of Vertue, or call'd off from lewd and wicked Courses. Sebastian Fox also, a Man of a celebrated Judgment and Eloquence in his time, doth manifestly dissent from the great Vossius in this point. For he in his Book de Institutione Historiæ, writes thus. How shall you ever be able to know or judge of the Art or Elegance, not only of an History, but

but of any other Thing that is well written; if you know not what that Art is, or what is rightly and well done? those Things you enquire of are not to be understood, but by Learned and well instructed Men; for he that would accurately read a History, must first know how it ought to be wrote, &c. and presently after he subjoins the reason. Because Artificers and Learned Men, and not the Ignorant and Unexperienced, are able to know what is Artificial and Learned. And therefore (saith he) let Reading be attended not only with a natural, but also with an acquired Judgment, and with an Erudition that is not mean or common. Nor does Johan-^{Lib. 1. de} nes Viperanus dissent from Fox, as these his ^{Scr. Hist.} Words demonstrate (who was also a Man ^{c. 17.} of good Learning.) It is (saith he) the Work of a great Man, to collect by his Reading the true Fruits of History; that is, of one who perceives the Divine and Humane Reasons of things; who can cull out the best Instructions of Manners, who measures the Actions of others by the same Rules of Honesty by which he lives himself, who is well acquainted with Places; who has a strange knowledge both of Virtues and Vices, and in whom there are great Treasures of Learning and Erudition, &c. and a little after this. He that can join the Precepts of Morality with the Examples, shall reap great Advantages from the Reading of Histories, and shall thereby attain to perfect and absolute Wisdom.

Yea,

Yea, the very Conclusion which the
Art. Hist. Learned *Vossius* makes (in the said Fifth
45. p. 28. Chapter) concerning the principal use of
 History, seems to be of great force, for
 the confirming our Opinion; for thus he
 writes. *Therefore (saith he) we must thus*
determine, that the very principal Fruit of Hi-
story is to collect from Similars and Contraries,
what is expedient for the Publick, and for every
Person in particular; for he that will be wise,
must be careful to observe, or as the Greeks ex-
press it, be ὀνείστικος, that is, a Person that
dwells upon, and deeply inspects any thing.
 Which because Children and ignorant Men
 can never do, they must of necessity want
 the principal Fruit of Reading Histories;
 from whence it may more than probably
 be concluded, that they are less fitted (than
 others) to be the Readers of Histories.
 Yet I will not deny, but that Children, and
 Men of little or no Learning, may reap some
 small Advantage from the Reading of Hi-
 stories; that is, Pleasure and Delight; or
 may perhaps, by remembring some pretty
 Stories, please others by the handsome rel-
 ling them (if they be Persons of more than
 ordinary natural Wit and Ingenuity, and
 have the Knack of expressing a thing well
 and pleasantly, which yet is very rarely
 found in a very tender and immature Age.)
De Arte But then as the same *Vossius* observes, *They*
Hist. c. 5. *are to be esteemed a sort of ridiculous silly*
p. 30. *People, who read Histories for no other end,*
but

but they may divertise themselves, and lay up a Stock of Chat for Entertainments and common Meetings. Let such People, in good time, betake themselves (they are the Words of *Justus Lipsius*) to their *Amadis of Gaul*, or to *Hugo Burgadalensis*; or if they have a mind to seem more learned to *Hesiodorus* his *Ethiopick Romance*; or to the noble *Sir P. Sydney's Arcadia*, or *Barclay's Arginis*.

S E C T. III.

Vossius his third Argument against *Keckerman* doth hardly seem to be strong. That a naked Relation of an Affair doth not satisfy a prudent Reader. Which is proved from *Ludov. Vivis*, *Dion. Halicarnassæus*, and *Vossius* himself. That the Reading the same Histories by a Child, and by a Man of Learning, is very different.

TO proceed, the Learned *Vossius* seems to me to be deceived in the third place, where he saith we confound the simple relation of things, with that which he calls the *ισοεικὴν ἀνασµατικὴν*, the *Perfect History*. In that as I have said, we grant Children and Youths may be able to read the naked and simple Relations of Things, and the Accounts of great Actions, and may, without much difficulty, understand the description of Places. But then we ought

ought to remember, That *Antiquity* esteemed these sorts of *History* as but little better than *Fables*, (I use *Vossius* his own Words) because from such *Accounts* there was little other *Advantages* to be reaped besides those of *Pleasure*, no more than there was from *Fables*. But the Reader we are now forming, ought to look beyond these things : for our end is not *Pleasure*, but *Improvement* ; and that which is the ultimate end of all *Histories*, that he may be taught to live well , and happily. That Learned Man *Ludovicus Vivis* speaks very well, and appositely to our purpose. And now (saith he) we are acquainted with *History* in some degree, that is, as far as is necessary to the *Institution* of *Youth* : (viz) as to the *Order* of *Times*, and the *Knowledge* of the *Names* of *Famous Men* : But now it is to be more exactly and fully known, because it may be much better understood by *Men*, who have attained some degree of *Experience*, that it may be applied to the *Advantage* of our *Lives*, by the use of *Reason* and *Judgment* : as that *Nourishment* is diffused over all the *Body*, by the *Natural Heat* by which a *Man* is sustained, and *Life* prolonged. And therefore we say, our Reader cannot be satisfied with a naked Account of things. But as *Dion. Halicarnassæus* expresth it , Ἀπαιτεῖ ὃ ἐκαστὸς καὶ τὰς αἰτίας ἰσότητος καὶ μινυμῶαν, καὶ τοῦ τελέους ἢ ἀεξέως καὶ τὰς διαβολὰς καὶ ἀεξάντων. Every one desireth to see the *Causes* of *Actions*, and after what *Manner* they were done, and the very *Minds* and *Designs* of those who were the

Lib. 5. de
trad. Disc.
p. 352.

Lib. 5. An-
tiq. Rom.
an.

the Actors in them. These very Words, and many others to the same purpose, are cited out of *Halicarnassæus*, by that Man of much Learning, *Vossius*, where he Learnedly proves, *De Arte Hist. c. 15. p. 80. 81.* that the Expression of the great Poet, in his Second *Georgick*,

Felix qui potuit rerum cognoscere causas.

*Happy is he who sees the Cause
Of Things, and understands their Laws.*

Has its place, not only in Philosophy, but in the Writer and Reader of an History; and at last, about the end of that Chapter, he concludes thus; *And in truth, if the Causes, Counsels, and Manners of Actions, are omitted, there is rather a Fable told, for the Entertainment of Children, than an History written for the use of Men, as Sempronius Alsellio saith in * Agellius.* And now let the Learned *Vossius* tell me, whether Children mind these things? Do illiterate and ignorant Men enquire after these Secrets? Or to what end should they be taught them, if they are not able to judg of the Causes, Counsels and Circumstances of Actions; or to accommodate them to their own Advantages; some body very neatly expressed this by this Simile; As Girls gather Flowers only to please their Eyes and Senses: Whilst Apothecaries consider the Health of Men and Medicines, and to that purpose only collect the Leaves, Flowers, Roots, and smallest

* Lib. 5.
c. 18.

smallest Fibers of Plants ; so Children play with Histories, as they do with Tops and Chess ; and when they see or hear of any great Actions, rejoice at them as new and strange things, or are affrighted at them ; but then those that are a little versed in Arts, and adorn'd with something of Experience and Judgment, will in the Reading of History, pass by very few things without observing them. These only use to reflect on the Divine Institutions, to observe Humane Law, to weigh all Counsels, and note all Events ; and with great Profit and Pleasure, to refer all Domestick, Publick, Warlike, or Peaceable Transactions or Events, to the use of Civil Society and Prudence : And this with *Keckerman* is to Read Histories ; and such a Reader he requires, to wit, (that I may use his own Words) *One whose Business is to read and observe Ethick, Domestick, and Politick Examples, with the greatest Care imaginable. But then (saith he) whoever shall Attempt this before he understands the Method of Moral, OEconomick and Politick Precepts, &c. may very justly be taken for an absurd Person.*

SECT.

S E C T. IV.

The Argument Borrowed from Quintilian consider'd, and an Answer made to it.

IN the last place, the Passage cited out of *Quintilian* seems not to me to be of any force against the Opinion of *Keckerman*. Because it is apparent, *Quintilian* is only there teaching, by what Authors the *Styles* of Children may be best form'd. And that by the conduct and assistance of the Master of Rhetorick, or Tutor, rather than by the private Reading of the Scholar himself. For, Chapter the Vth, he saith, *It will be of great Advantage to Children, if* Lib. 2. In the Schoolmaster enlighten their Understandings *fit. Orat.* *more by the Reading of Orations, than of Histories.* And there presently shews excellently what is the duty of the Rhetorician on this account. But then in the VIth Chapter, which is cited by *Vossius*, he shews more fully, what choice of Authors should be made: For, saith he, *without prudent Election it will be dangerous to take any Author; the best and most candid, who have a lovely Copia and Clearness, such as Livy and Cicero are, ought to be chosen, as he thinks.* And then he shews what Authors ought at first to be avoided, which yet when they have attained a firmness and maturity of Judgment, may safely be allowed them. We

Y

answer

answer then, that it is quite another thing to form a *Style* or *Language*; or as *Fabius* expresseth it, to polish the *Phrase* of a Person; and to gather, note, and lay up seriously and professedly, *Moral*, *OEconomick*, and *Politick Examples*, that the Reader may thereby be enabled to act prudently, and to form his Life by the Rules of Vertue. Now the first of these was the whole Design of *Quintilian*; the latter was no part of his Thoughts. And therefore he recommends the reading of Orations to the young Rhetoricians: and perhaps also the Discourses of Historians are by him more regarded than their Narratives; because in them he affirms *Livy* to excel. For he saith,

Quint. l.
10. c. 5.

That he is of a very great Sweetness and Candor in his Relations; But in his Harangues or Speeches more elegant than can be expressed. But now if any Man thinks otherwise, and will needs believe, that the Design of the Orator there is to exercise his young Scholars with the Contemplation of things; and that he designs to furnish him with Examples (which are in every kind the most Powerful of all Causes) and which he may afterwards apply as occasion shall require: then we answer in the second place, that *Quintilian* requires this to be done by the Conduct, Direction, and Judgment of the Master of Rhetorick; whose business he makes it to shew the Excellencies and Faults, not only of the Language and Phrase, but also of what is done or spoken, as you may read, Lib. 2.

Chap.

Chap. 5. And now if the Master goes before, illustrates and unfolds the Author, who can doubt that Historians may not be of great use to Children of no great Age? and yet even there, in the Opinion of *Quintilian*, the most easy and plain Author, such as *Titus Livius* is esteemed to be, are to be preferred; and yet even here too, for the intricate understanding of him, he conceives a good Proficiency is required, as he saith in his VIth Chapter.

S E C T. V.

The Opinion of Simon Grynæus on this Account Approved; and it is more largely shewn who is a competent or well qualified Reader. It is at least requisite that the Reader have a taste of Moral Philosophy. And also of Chronology and Geography, which are the two Eyes of History. And some knowledge of other Arts is also necessary.

AND therefore I should rather chuse to hear *Simon Grynæus*, and be of his mind, who, exhorting the Readers of History, bespeaks them in this manner: *It befits a Man (saith he) to come so much the better provided to the Reading of History, because it is replenished with great Plenty and Variety of excellent Fruits. And seeing it is attended with the same difficulty to judge well of ones own as of another's Life: Nor can any Man rightly Contemplate the Life of another Man (though we are all wonderfully quick sighted there,) who cannot prudently govern his own, it follows that there is great difficulty on both sides, and that many things are required before we undertake that Work, and that we ought not only to be tinctured with Civil Prudence, but also to be fixed as to the purpose and course of our Lives, unless we are willing to roll up and down, and be for ever led by vain and deceivable Spectres.*

And

And therefore we (to conclude this Chapter) say in the first place, that it is absolutely necessary that the Reader of Histories be studious and diligent, serious and attentive, constant and steady. Whereupon *Quintilian* thus speaketh. For a great while *Lib. 10:* none but the best, and such as will not deceive *c. 1.* a Man are to be read, and that with the diligence and care almost of a Writer; nor is it enough to re-examine the Author again by parts only, but the whole Book is intirely to be read over again attentively and seriously, &c. for as one said well of old, Whether thou readeest any thing thy self, or hearest another, let not thy mind wander, but force it to dwell there, and to do the business in hand, and not other things: for you may be assured you lose both your time and your pains, if you do not (seriously) attend what you read or hear.

Lastly, Let the Reader be constant and steady in his Readings, for a constant and certain way of Reading is Advantageous, for the desultory and running way of Reading affords small Improvement. Let us hear *Seneca* in this point: If you will (saith *Lib. 1.* he) carry any thing along with you, it is necessary to stay upon and be nourished with some certain and fixed Authors, which may seat themselves in your mind so as not to be easily lost. And therefore *Stephanus Prætorius* gives here very good Advice. Let young Men (saith *Tract. de* he) remember not to desert the Reading of any *Form. Scu-* Book before they have read it through, and do *dis. p. 31.* clearly understand it; for some are so delicate,

or soft and nice in their Reading of Authors, that when they have privately taken a Book into their hands, and run over two or three Pages, presently they lay that by, and begin to read another Book, and so never go through with any thing. Now this nice way of Reading, though a Man be very diligent at it, yet as to the gaining any true and solid Learning it is of no use at all.

Chrono-
logy.

In the next place we approve our Reader so much the more if he has had a taste of Practick Philosophy or *Morality*, the necessity of which Qualification may be easily apprehended by what is said above. In the next place, if he has some degree, at least of knowledge in *Chronology*, that is, the Successions of Times and Ages: So that he is acquainted with the Series and Order of them, and can inclose as it were in certain Limits, the Empires, Wars, and Events he meets with in History. That great Man *Joseph Scaliger* calls this the *Soul of History*, without which it cannot breathe or live: by others it is called the *Right Eye* of History: by others the *North Star*, which governs and directs the Reader whilst he Sails on the vast Ocean of History, that he may the more certainly and quickly, and with the greater Delight and Improvement arrive at the Port he designs by his Reading; for he that without the Order of times thinks he may understand Histories, will find himself in the end as much disappointed, as if he should attempt

tempt to pass the Windings of a great *Labyrinth* without a Thread or Conductor.

But we attribute to History a *Left Eye* Geography. too, that is, *Geography* or *Topography*, with which, if the Reader be not in some degree acquainted, he must of necessity lose much of the Pleasure, yea and of the Advantage or utility of his Reading, and will scarce be able to attain a clear and perfect knowledge of the things related. For who is so ignorant in History as not to understand how much light is given to the Reader by the Circumstances of the Place in which any thing is done? Let him therefore be Master of the Common Divisions of the Globe of the Earth; and let him know how to distinguish the Parts of the World, and how they lye; Let him also know the Provinces or Kingdoms in each part, and at least the Principal Rivers, Mountains and Towns; for as to the more exact knowledge of small things, we hardly judge it necessary to our Reader. Lastly, If he be in some degree also acquainted with other Arts, and has some Experience of things, we shall then say that he is indeed *a competent and well-prepared Reader of History*. And these things are sufficient to be spoken concerning the second Part of our Method.

Since I published the first Impression of this Book, I have printed also a *Geographical Dictionary*, containing the *Present and Antient Names*

Concerning a Competent, &c.

of all the Countries, Provinces, Remarkable Cities, &c. of the whole World; with an Index of the Antient and Latin Names. This sort of Geography being the most useful of all other in the Reading of History, and enabling the Person so employed presently to find what he seeks, I thought it not improper to mention it in this Place.

OF THE
ORDER and METHOD
OF
Reading Histories.

Part the Third.

*Viz. Of the Manner of Collecting the
Fruits of History; or, Of the Use of
the Reading Histories.*

S E C T. I.

The last Head of what is to be handled proposed. The Council of Ludovicus Vivis concerning those things that are to be Noted in the Reading of Histories. The Custom of Augustus Cæsar in his Reading Histories. What things are found in Histories worth Noting, and of what Use they are.

THE third Head yet remains, which in the beginning we resolved to treat of in the last place; and that was, what in our Readings

The Manner of Collecting

Readings we should elect, and how. And this I might easily pass over if I did only propose the Rules *Ludovicus Vivis* has given to be observed by all. For he teacheth us what is to be observed in the Reading Histories, in these Words. In Reading Histories (saith he) the first thing to be observed is the Order of Times, and in the next place all Words and Actions which will afford any Example for the imitating what is good, or the avoiding what is evil. Wars and Fights are not so accurately to be considered as teaching us nothing but the Arts and Ways by which we may hurt one another; it is also lightly to be regarded who took Arms, who were the Generals, where they fought, who was beaten, and what was done to them; nor are these things to be read or written in any other Style than that of Great ROBBERIES, as indeed for the most part they are no better, excepting only those Wars which are begun against Thieves, which I wish were more usually done amongst Christians; it will therefore be better and much more fruitful to fix our minds upon the Affairs of the *Glorious*, and to Note what things are famously and wisely done in relation to any Vertue; what is basely and cruelly done as to Vices; what Event followed: how happy the Ends of good Actions proved; how sad and calamitous those of lewd Actions: Then the Speeches and Replies of Men of great Sense, Experience and Wisdom, and especially those which according to the Greek Word are called Apophthegms. Counsels also, and the Causes why any thing was undertaken,
done,

done, or spoken, and especially the Counsels of such Men has have excelled others in Honesty, Wisdom and Learning; as for example, the Philosophers, and the best of Men, the Saints of our Religion; that we may not only know what has proceeded from great agitations of Minds, but what hath come calmly from the force of the Mind and Judgment; for indeed it is an unworthy thing to commit to Writing the Operations of our Affections, and not those of our Reason and Counsels. These Prescriptions are given us by that Learned Spaniard. It would be a shorter Work yet, if I should only propose to our Student in History the Example of Augustus the Emperour for his Imitation, of whom Suetonius writes thus. In perusing the Greek and Latine Histories, he did not pursue any thing so much as the Collecting those Precepts or Examples which were salutary and useful to the Publick; or to Private Men; which transcribing Word for Word, he very often sent to his Domesticks, or to the Governours of Provinces, or Armies, or to the Magistrates of the City, as any of them had need of an Admonition. But we shall make the Use of Histories a little larger, and yet shall not be over prolix neither. For as we have observed above frequently and truly, History is a Treasury of very many and different good things: For in History you will find some things which tend to the increase of Learning, others of Prudence, other things you may observe which tend to the improvement

Suet. l.2.
c.8.

ment

ment of the Language, and which do contribute to the perfecting the Faculty of Speaking well; and, lastly, other things which tend to the well-forming the Life, and to the polishing the Manners.

S E C T. II.

Two Sorts of Learning to be gathered, Philology and Philosophy: under either of these there are several Species contain'd; in what Order these are to be dispos'd, and of what Use they are. That many have written concerning the Forms of Common-place Books.

Philological.

THEREFORE we say there are two Sorts of Excerpts in the whole, which are especially to be observed by the Reader, *Philological* and *Philosophical*. Under the *Philological* we rank not only all those Observations which concern the Elegance of Speech, the Politeness of the Language and Style, and the Propriety of Words; but also the Antient Customs, all their Rites, Ceremonies and Solemnities, of what sort soever they are, and their Sacred and Civil Places and Actions, and the *Series* of the Monarchies and principal Kingdoms in the World, and the Beginnings of Migrations of Families, the Rites and Depravations of Religions; the Building of Cities, and the Leading of Colonies; all magnificent Works, vast

vast Treasures, immense Powers, and stupendious Prodigies; yea to this head we reduce all those things in general which the *Greeks* styled ἀξιομνηστέα, worthy to be remembered, as being read with some degree of wonder.

Under the other Head (that we may speak it briefly) viz. that of *Philosophy*,^{Philosophical.} we comprehend all those Words, Actions and Counsels, or Events of things, which History so plentifully supplies its Readers with, which may be a sort of Monitors for the governing and regulating the Lives of Men, in Publick and Private, in Peace or War. In which Observations the Characters of Men are not to be neglected; for as a clear relation of the Counsels and Events of things encreaseth, and confirms Polity and Civil Prudence; so good Descriptions of Persons are a kind of Monitors, and by being frequently imprinted upon our minds, cause us to remember who we should be like, and who not. These things, I say, in reading are to be observed, and excerpted or transcribed, and to be disposed in Order into certain Common-places; by reading frequently the Titles of which, we may as by a kind of Wax-Images (as a Learned Writer expresseth it) help, excite, and irritate our cold and languishing Memories. From whence we may, as occasion requires, furnish our selves with salutary Counsels, and infinite variety of like and unlike, equal and unequal Examples; and

and may clearly perceive what is to be done, or not done, spoken or concealed; and may thereby foresee the Events of things, perceive their Causes, and by remembering those Evils that are past, provide Remedies against those which are coming upon us. I should be too long if I should here Attempt to describe the Form of Common Place-Books, or describe their Methods, or give an Index of all those Heads which occur in History: And besides, this is already done by *Bodinus*, *Burerus*, *Glaferus*, and many others; but with great Exactness by *Bartholomæus Keckerman*, in his *Apparatus* to his *Præctick Philosophy*.

S E C T. III.

*A various Method of chusing and reserving
for use the best things shewn out of Annæus
Seneca.*

AND yet possibly the way of chusing,
and bringing into use those things that
are worth the taking notice of may to some
seem a thing of great value and use if I pro-
pose it shortly, and yet I will not do it in
my own Words, but in *Seneca's*; and O how
great a Man was He! You are not (saith he) *Epist.*
to wonder that all Men out of the same matter *CVIII.*
Collect what is useful to their several Studies;
the Oxe seeks for Herbs, the Dog for an Hare,
and the Stork for a Lizard in the same Mea-
dow. When a Philologer, or Grammarian, or
a Philosopher, takes up the Works of *Cicero*,
each Man applies himself to that which is his
proper Study. The Philosopher wonders that
so much can be said against Justice; when a
Philologer reads the same Passage, he observes
that Two of the Kings of Rome are mentioned
there, one of which had no Father, nor the other
any Mother. For there is a doubt concerning
the Mother of *Servius*, and the Father of *Ancus*,
who yet is called the Nephew of *Numa*. Pre-
sently after he observes that *Romulus* perished
during the time of an Eclipse of the Sun; and that
there lay an Appeal from the King to the People.
When a Grammarian opens these Books, he enters
into

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into his Common Place-book, that Reaple is used by Cicero for Reipsa, and Sepse for Seipse, and so be passeth to those things which the Custom of the times hath changed, as that Cicero calls that the Calx, which was afterwards called the Meta, in this Phrase of his, Quoniam sumus ab ipsa Calce revocati: thus Seneca. And much more to the same purpose most Elegantly, and as to our business which we have now in hand, most Appositely and Pertinently.

S E C T.

S E C T. IV.

The manner of Excerpting illustrated by Examples. And first as to Philological Observations out of Vell. Patercul. The Births and Deaths of Great Men to be observed. A three-fold Elogie of Cato the Elder. His Death. A Disagreement concerning his Age. His hatred against Carthage. The Building of Corinth; its Duration, and an Age fatal to Great Cities. The Reasons of Ancient Surnames. The Differences of the Roman Citizens. That critical Observations ought to be entered under the Philological. That Scipio may be call'd, not only a Favourer, but an Encreaser of Learning; against the Opinion of Lipsius in that point. His Praise. A twofold Leisure. What Disputing signifies; and whence it is derived; and what things are said to be Expuncta. An Example out of Tacitus. Primores Civitates; What. That the Optimates were the best of the Nobility. Who were call'd Principes, Consules, Exconsules, Expratores, &c. The Distinction of the Senators into Patricians, Conscripti, and Pedarii; Whence they were so call'd.

BUT yet I will add here out of my own Stock and Observation, a few Examples, that I may teach my Hearers what I would have them do, by what I my self have

Philologi-
cal Exam-
ples.

have done, and so I may set before them the practice of my Precepts. I will therefore, in the first place, represent to them some *Philological* Examples, the subject of which Observations I shall borrow from *Vellejus Paterculus*, and that without scarcity. *Vellejus*, lib. I. c. 13. writes thus; "Three years before Carthage was Rased, *M. Cato* was a perpetual mover of its Ruin, who died that year *Lucius Censorinus*, and *Marcus Manlius* were Consuls. In the same year Carthage was destroyed by *Scipio*: *Lucius Mummius* totally Rased to the ground *Corinth*, 952 years after it was built, by *Aletes* the Son of *Hippotis*. Both Generals were honoured with the Names of the Nations they had Conquered; one of them being called *Africanus*, and the other *Achaicus*. Nor did any New Man before *Mummius*, obtain a Sir-name by his Valour. The Manners of the two Generals were very different, and their Studies contrary; for *Scipio* was so great a Lover and Advancer of Learning, and all sorts of Erudition and Elegance, that he ever kept with him *Polibius* and *Panætius* (two Men of great Ingenuity) both at home in times of Peace, and abroad in times of War: Neither did any Man divide the Intervals of his business with greater Art than *Scipio*: for he was always employed in the Arts of War or Peace; being ever handling his Books or Arms, and exercising

“cising his Body in Martial Dangers, or
 “his Mind in Learned Sciences. *Mum-*
 “*mius*, on the other side, was so extreme-
 “ly Ignorant, that when he was bargain-
 “ing for the Transportation of the Pic-
 “tures and Statues which had been made
 “by the best of the Antient Artificers in
 “both kinds, into *Italy*, he caused the Sai-
 “lors to be told, That if they suffered them
 “to be lost, they should pay for the new
 “making them. And yet, *O Vinici*, (saith
 “*Vellejus*) I do not doubt but you will
 “think it had been more for the Interest
 “of the Commonwealth, that we had
 “still remained thus ignorant of these Co-
 “*rimbian* Works, rather than to have over-
 “valued them as now we do; and that
 “this Folly of his was more consistent with
 “the Publick Good than our Skill. Thus
 runs the Thirteenth Chapter of the First
 Book of *Vellejus Paternulus*: in which there
 are many things worthy of a *Philologer*’s
 Observation. As first the time when the
 great *Censor*, *Cato*, died; for we should
 ever think the Births and Deaths of Great
 Men worthy of our Observation. But
 then how Great a Man this *Cato* was,
 may be known from the three-fold Elo- *Lib. 7.*
 gie attributed to him by *Pliny* the Elder; *c. 27.*
 for thus he writes of him. *Cato, the first*
of the Porcian Family, is thought to have at-
tained three of the greatest things a Man is
capable of, being an excellent Commander, a
great Orator, and a wise Senator. And there

is a noble Commendation of him in *Livy* his History, which you may see: the year of his Death is also set down, which was the 604th year of the City of *Rome*, in which *L. Marcius Censorinus*, and *M. Manlius* were Consuls, three years before the Rasing of *Carthage*, which *Cato* so eagerly desired, and which happened in the third year of the CLVIII Olympiad; if we follow Truth, and the Assertor of it, *Eusebius*; that is, according to the Computation of *Scaliger*, *Anno Mundi* 3804. As concerning the Age of *Cato*, there is a small Disagreement betwixt *Cicero* and *Titus Livy*; for the first of these saith he lived to the XC year of his Age, and the latter seemeth to say, that he did not survive the LXXXV year of his Life.

Cicero in
Catone
Maj.
Livius, l.
39. c. 40.

Nor is it to be passed by without regard, that he was a perpetual Instigator of the Ruin of *Carthage*, as is affirmed by *Vellejus*, with whom *Florus* doth agree in this particular. *Cato* (saith he) ever pronounced, with an implacable hatred, that *Carthage* was to be Rased, even then, when he gave his Opinion in any other case what. Remarkable, that from the Ruin of *Carthage*, the Civil Wars of *Rome* took their Rise, which ended in the Ruin of the Roman Commonwealth, as is observed by the great Historian *Salustius*, in his Preface to the *Catiline Conspiracy*. And in *Utica*, a Town belonging to *Carthage*, *Cato Minor*, the last Great Man of this Name, perished in those Wars. God punishing the jealousy and perfidy of the Romans, and the implacable hatred of this Great Man, by their own Methods; to teach all States and Princes, the Folly of such fine-spun, but unjust Politicks.

foever :

fewer : and Scipio Nasica, that it was to be preserved. But then this Consideration is rather Philosophical, or Political, and belongs to another place, where the Causes of these contrary Advices are to be enquired into, and which of them was the more prudent.

In the second place, the Philologer will observe the Age and Duration of the City of Corinth, and the time in which it was built : for it continued, saith the Historion, 952 years. And it was destroyed in the same year with Carthage ; that is, in the year of Rome 607, Anno Mundi 3804 ; therefore it was built Anno Mundi 2852, about 300 years before the Olympiads, in which time Samuel the Prophet and Judg of Israel flourished. In the third place, he will observe not only when, but who was the Builder of this City ; Vellejus tells us, it was Aletes the Son of Hippotis. Josephus Scaliger, in his Eusebian Animadversions, saith, that Vellejus trifles here ; for Apollodorus saith, it was first called Ephyra, and that it was built by one Sisyphus, who lived about 60 or 70 years before the times of the Trojan Wars. And that consequently the Origine of this City was to be placed much higher. But Pausanias saith, the Name was changed in honour of Corinthus the Son of Jove. And that some Generations after that, Aletes, the Great Grandchild of Hercules, led an Army of the Doricks against the Corinthians, and obtained that Kingdom, which his Posterity

Pag. 30.

(as *Pausanias* saith) enjoyed after this, five Generations. In the fourth place, he will observe, that this Age was, in a sort, fatal to great Cities. For to speak nothing of *Saguntum*, *Syracuse*, *Numantia*, and others;

* De Na- besides those two Eyes (as * *Cicero* calls
tura Decr. them) of the Sea-shore, *Carthage* and *Corinth*,
l. 3. which were both put out in one year: *Thebes*

in *Boeotia*, and *Chalcis* in *Eubaea*, were both taken by the *Romans*, oppressed, subverted and ruined. Whence the Philosopher concludes, that Cities and Commonwealths have their Periods and Determin'd times, and much more Men. But then this Consideration

Vide Sen.
Epist. 92.

which this place affords, is Moral too as well as the former; that is, the Periods of Seven hundred years, have, for the most part, brought great Changes to Kingdoms, and Commonwealths. Of which you may see more in *Bodinus* his IVth Book *de Re-*

Cap. 1. 2. pub. and *Peucerus de divinatione*, lib. VI. Of which Doctrine, there was an ill use made in the time of the Holy League in France, as *Thuanus* acquaints us.

In the Vth place, whereas he saith, the two Generals, *Mummius* and *Scipio*, were honoured with the Names of the two Nations they had Conquered, and the latter was call'd *Africanius*, and the former *Achaicus*; from hence, I say, we may observe the Ancient Custome of giving Sir-names, and the reason of it both amongst the *Grecians* and *Romans*: for they took them from their Actions, from the shapes of their

their Bodies, from some peculiar Vertue or Vice, and from some notable Accident or Fortune: So *Tarquinius* the Second was Sir-named *Superbus* the Proud, from his Pride and Contempt of others. *C. Marius* from the taking of *Coriola*, was call'd *Coriolanus*; *Manlius* was call'd *Torquatus*, because he slew a Gall in a Duel, who challeng'd him, and took a Chain from him, and put it about his own neck. So the Sir-names of 1. *Soteris*, 2. *Callinicus*, and 3. *Gryphus*, signifie the first to have been a Saviour, the second to have obtain'd a glorious Victory, and the third to have had a Hooked, or Roman Nose (as we call it) of which you may see *Appian Alexandrinus* in his Preface. *Plutarch* in his Life of *Coriolanus*, and *Alexander ab Alexandro*, lib. 1. c. 9. And from hence also some Political observations might be rais'd, which I will for the present omit.

In the VIth place the *Philologer* will observe from this remark, that *Mummius* was the first of the *New Men*, who merited a Sir-name by his Valour; that the *Roman* Citizens were discriminate into three orders, the *Nobles*, the *New Men*, and the *Ignobles* (or *Plebeians*;) for those who had the Images of their Ancestors, were *Nobles*; those who had only their own Statues, were *New Men*; and they who had neither, were call'd *Ignobles*. And now in the remainder of this Chapter, is contain'd the comparing of *Scipio* and

Mummius ; in which is intimated, both their Manners, Tempers and Orders, or ways of Living ; all which, together with the observations which sprung from thence, are to be referred to the other head of Philosophical Observations, to which they are here to be left : But then as to the Critick Observations, if there be any, they are not to be omitted : for all these, and whatever concerns *Grammar* and *Rhetorick*, and all other observations of the like nature, do belong to *Philologie* : and therefore I cannot here forbear shewing, that I do wholly dissent from *Justus Lipsius*, the Prince of Criticks, who will not allow *Scipio* to be call'd here [*omnis doctrinae Auctor* ;] *An Improver* of all sorts of Learning. For, (saith he) *this is too great a Commendation for Scipio, and therefore I would write only* [*Fautor*] *A favourer* ; for that better befits a Great, and a Military Man : to which I reply (O *Lipsius* !) there is no need of a change here : For it was well deserved by him, because he (with a very few others) is reported to have first brought all sorts of Learning into the City of *Rome* : And why may we not conjecture, that *Polybius* wrote his History, and *Panaetius* his Books of Offices, at the instigation of *Scipio* ? Will any Man say, that this conjecture is absurd, when *Vellejus* himself writes they were his perpetual Companions ? and when also the writings of *Terence* are ascribed to *Scipio*, as *Fabius* testifieth ? and when *Donatus*

tus saith, there is a strong report that Terence was assisted by *Lalius* and *Scipio*; to which may be added, what *Vellejus* subjoins here. [*Whenever he obtain'd any respite from the Affairs of the State and Camp, he exercised his mind in Learning :*] for from this very passage, that Praise of *Scipio's* is made more probable, and indeed is not to be thought too great, as *Lipsius* thinketh. Nor is this Elogy too great neither for a great or a Military Man. For you see what *Cornelius Nepos*, or *Emilius Probus* say of *Hannibal*; This Great Man (saith that Author) though he were distracted with such great Wars, spent some part of his time in Learning; for there are some Books extant which he wrote in Greek: and in those to the *Rhodians* he writes the History of the Actions of *Cn. Manlius Vulso* in Asia. And,

In the last place, the Philologer will observe the Elegance and Propriety of his words, his ingenious Allusions, and his apt and clear Translations, as in these words; *Neque enim quisquam hoc Scipione Elegantius intervalla negotiorum dispunxit.* For whether he alluded to that of *Cato*, in the beginning of his *Origins*, where he affirms, That there ought to be an account given, not only of the Actions of Famous and very Great Men, but also how they spent their times of leisure and repose: or whether he reflects upon that expression of *Scipio's*, when he said, *Se nunquam minus otiosum esse,*
quam

quam cum otiosus; neque minus solum quam
 Cic. *de cum solus esset.* That he was never less idle
 Off. lib. 3 *than when he seemed to be so; nor less alone,*
than when he was so. Now Vellejus seems
 to me to have here very elegantly taken in,
 and expresseth both these Elogies. Which
 that it may more clearly appear, the *Philolo-*
ger will observe, that there is a two-fold
 leisure opposed to business and labour; one
 of which is perfect sloth and idleness,
 without any action; the other is very
 active. And this place, saith Scipio, was
 ever for the latter sort; for in his lei-
 sure and times of rest, he was never care-
 less of the Publick Affairs, nor gave him-
 self up to idleness; but either thought of
 his business, or entertained himself with
 Books, or the conversations of wise Men.
 For this is the meaning of that phrase (*In-*
terualla negotiorum, otio dispungere.) The
 last word of which is borrowed from the
 usage of Men concerned in pecuniary af-
 fairs and accountants, as the *Philologer* will
 presently observe. And signifies the ba-
 lancing or comparing what is received with

* Lib. 56. what is paid: for so saith * *Ulpian.* Or as
 D. de ver. the common expression is, to examine the ac-
 borum count. *Percontandas atq; examinandas ratio-*
 sign. L. 6. *nes, & dispungendas atque discutiendas,* saith
 D. de stat. *Ulpian.* The Account is to be inquired into, and
 examined, and to be crossed out, or reviewed;
 and therefore it seems to me, that *Vel-*
lejus is here to be understood, as if he
 had thus expressed himself. No Man did
 ever

ever balance his Publick Employments more exactly with his private Studies, comparing them each with the other, with the same care as an Accomptant would do the sum received with that which was paid. For you must know, that what was approved or allowed on both sides, in giving their Votes, or in calling over their Souldiers or Officers, was usually marked with pricks, that so they might proceed to examine the remainder. And these things were said to be *disrupta*, pricked or crossed out. And on the contrary, what were passed by, or rejected, and to be refused, were said to be *expuncta*, marked or branded: and so discarded Souldiers were stil'd *expuncti*. In short, the Author seems to speak as if he would have said, No Man ever took more care, that both his employments and retirements should be alike useful and salutary. And let thus much suffice concerning what may be observed upon the XIIIth Chapter of the first Book of *Vellejus Paterculus*,

I promised another Example on this Head of *Philologie*, and I will be as good as my word: but then I have resolved to be as short in this second, as I have been long in the first. *Cornelius Tacitus*, in the IIIrd Book of his Annals, and 65th Chapter, shall be the Subject of it. Where describing the corruption of the times under *Tiberius*; thus he delivers it.

Those times (saith he) were so infected and corrupted with Flattery, that not only
the

The Manner of Collecting

the Principal Men of the City (whose greatness was to be protected, or covered by submissions) but all those who had been Consuls or Pretors, and also Pedarii Senatores; the Foot Senators arose in great numbers, and made base and excessive low and flattering Votes. Thus far Tacitus.

From which passage the Philologers and Grammarians will observe, that those are here call'd *Primores civitatis*, the Principal Men of the City, which *Capitolinus* calls the *Optimates*, the Great Men: and *Aurelius Victor*, *Nobilium optimos*, the best of the Nobility. And which Tacitus himself calleth very often *Proceres*, the Nobles. And in some others they are stil'd *Principes Civitatis*, or *Πρωτοκλίται*, the Princes, or Prime Men of the City.

In the next place, that the *Consulares* here are the same with those who are elsewhere call'd *Ex Consules*, or those who had passed the Consulship, and *Ex Pratorii*, those who had been Pretors, and all the other *Magistratus Curules*, Chair Magistrates, who had a right of coming to the Senate and Voting. And from this place also the Philologer will observe in the last place the several distinctions, or degrees of Senators; that some of them were *Patricians*, or *Noblemen* by Birth; others *Conscripti*, or *Chosen Men*: And lastly, that others were *Pedarii*, Foot-Senators. The first of these Orders were the descendants of those Hundred Fathers, which the Builder

der of the City elected to be Senators: the second sort were those who were Elected by the Decrees of their *Kings*, *Consuls*, or *Censors*. The third sort were called *Foot-Senators*, because whereas the rest were carried into the *Senate* in a *Chair of State*, these went thither on *Foot*, (*as some think) or because they were to follow the Opinion or Vote of others, by passing from side to side, as it was ordered, to shew the difference of Opinions, and number the Votes, because they did not give their Opinions by Words, but by these Passings, or Ranging themselves under others, as they thought fit (as others think) and this latter Opinion seems to be favoured by *Cicero*, in his *Epistles to Atticus*, *Lib. i. Epist. the last*. When this was done (saith he) and it was not yet certainly known on which said the Majority lay, the (*Pedarii*) *Foot-Senators* in *Throgs* went over to that side. And this Place confirms that Opinion of his, *Pedarii Senatores certatim exurgerent*; the *Foot-Senators* in great Numbers arose. And there is also a remarkable Place in *Vopiscus* his life of *Aurelius*, from which we may learn there was three ways of Voting in the *Senate*. Some of them (saith he).

* A. Gell. l. 3. c. 18.

The Custom of our House of Commons is not much unlike this, where, if the House divide, one part stays in the House, and the others go out, that the different Numbers may be the more easily known:

he) stretching out their hands, others going or walking over to the other side, and the most consenting, in express Words, the Decree of the Senate was passed. These two Instances will be sufficient for the Philological Observations.

SECT.

S E C T. V.

What Method is to be observed in Philosophical Observations shewn out of Herodotus, Polybius, and other Historians. A twofold Use of Examples. Justus Lipsius, Jo. à choquier and R. Dallington our Countreyman have excellently shewn the Uses of Histories and Examples. An Instance or two of which is here given by us out of L. Florus, Justin and Herodotus. St. Augustine supposeth that the History of Romulus and Remus is true. What Use may be made of it. The Faith of Camillus and Fabricius, and the Axioms which spring from it. What the Prodigious Preparations of Xerxes, and the Event of his Expedition may teach us, which is again confirmed by the Example of the last Darius. By the Examples of Caligula, Nero and Valentinian, the Malignity of Self-love, Envy, and Spite, and Malice are shewn. Polybius frequently shews the Use of Histories.

AND now in the gathering Philosophical Observations, the Reader should observe this Rule, That is not only to Observe, Extract and Compare all the *Moral, Politick, OEconomick and Military* Examples which he meets in Histories, and to gather them together, but also to do this in such manner, as that he may prudently accommodate them to the Laws and Rules of

of Life, and the Principles of Art; according to that of *Plutarch's*, Πεδὺς σαθρὴν λίθον τιθεῖς, μᾶλλον πεδὺς λίθον σαθρὸν, *The Stone is to be brought to the Rule, and not the Rule to the Stone.* The Authors themselves do frequently do this. *Herodotus* refers the whole History of the *Trojan War* to the Common Rule of Justice, saying, *There are great Punishments inflicted by God for great Injuries.* And so *Polybius* from the Example of *M. Attilius* gives us this caution, *That we ought to distrust fortune, and especially after great prosperities.* Because *Attilius Regulus*, who but a little before would allow no place for Mercy, and would not on any terms afford the afflicted *Carthaginians* a Pardon, was soon after taken and enforced to supplicate them for his own life. And in the same place he shews the Expression of *Euripides* was verified, *That one good Counsel may overcome a great Many Soldiers.* And this he saith also was strangely proved true by the Example of *Xantippus* the *Lacedemonian*, who alone by one Sentence conquered and defeated the *Roman Legions*, which were before thought invincible and insuperable; restor'd the City when it was almost ready to perish, and revived the dejected Minds of his Countrymen.

That the Reader may be enabled to do this with the greater exactness, let him enquire into the Causes of every Action and Counsel; let him consider the Circumstances of it, and weigh the Success; and let him
in

in each of these search out wherein any thing is well or prudently, ill or imprudently managed; and let him from thence draw up to himself a general Precept, Rule or Direction, and then prove or illustrate it with many Sentences or Examples. For there is a twofold use of Examples: the first for our imitation of what is done by good Men, and that we may learn to shun the ill actions of wicked Men: the second is, that from particular Stories we may deduce and extract some Sentence, which may be generally useful to us. *Justus Lipsius* has by a great variety of Examples shewn the Manner of reducing Histories into use in a small piece, which he styles *Monita & Exempla Politica*, *Politick Advices and Examples*. *Johannes de chokier*, also a Scholar of *Lipsius*, in imitation of his Master, put out *Tthesaurum Aphorismorum Politicorum*, a *Treasury of Politick Aphorisms*, which is very full. And above XX years since the most Noble *R. Dalington*, our Countryman, a Man of great Name for Learning, Wisdom and Piety, exercised himself with great Commendations in this way, in a piece he Printed in the English Tongue, under the Title of *Civil and Military Aphorisms*. And yet may we have the Readers leave, even here to entertain him with some Examples which the young Student may propose to himself as a Copy, and, if he thinks fit, imitate it.

When we read in *Ann. Florus*, and also *Livius*, &c. in *Titus Livius* and others, that *Romulus*, c. 4.

A a

the

Florus, l. i.
c. i.

the Founder both of the Roman City and Government, was the Son of an unknown Father ; and together with Remus his Brother, by the Command of Amulius being cast, when an infant, into the River, he could not be destroyed. For (as Florus saith) both Tiber restrain'd his Waves, and a Wolf having left her Whelps, and following the Cry of the Babes, gave them suck, and being so found under a Tree, the King's Shepherd carried them home and brought them up.

We ought from this Story to observe the wonderful power of the Divine Providence, and the transcendent goodness of the Deity, who knows how to preserve those he intends afterwards to make use of for the effecting some great work. And from hence also ariseth this Axiome :

The Foundations and Cradles of great Empires are sometimes laid and preserved in small and shameful beginnings, but by extraordinary and miraculous manners.

Or thus : *The Beginnings of great Empires, although they are often small, and in the judgment of Men, in themselves contemptible, yet they ever shew some extraordinary and peculiar Providence of God, and contain certain testimonies of both.*

Justin. l. i.
Herodotus, l. i.
Justin.
l. 44.

The History of Cyrus, the founder of the Medio-Persick Monarchy, is extremely well known ; who being expos'd by the Command of Astyages his Grandfather to be devoured by wild Beasts, escaped by the miraculous defence and suckling of a *Bech*.

There

There is a History in *Justin* of one *Harvidis* a King of *Gallicia* in *Spain*, which is no less wonderful and amazing, which whoever has a mind to see his strange Dangers and Accidents, may read; and he may also meet with other such-like Examples in *Ali-*^{Lib. 12. c. 42. & A-lex. ab A-lex. 1. 2, c. 31.}
an amongst his various Histories, but I must not stay. Nor let any Man reply that these are *Mythick Histories*, made up of Truth and Fiction, seeing *St. Augustine* supposeth the Story of *Romulus* and *Remus* to be true, from whence it may not (improbably) be conjectured the rest are so too. *What wonder is De Civi-*
it (saith he) if God to punish the King, who had tar. Dei,
cruelly commanded them to be cast into the Ri-^{Lib. 18. c. 21.}
ver, having first delivered those Infants from
the danger of drowning by his own Divine Pow-
er, whom he afterwards intended to employ in the
Building so great a City: would farther contri-
bute to their preservation by the suckling them by
a wild Beast?

May I have your leave to give another instance out of our Author last mentioned, *Annæus Florus*, which belongs too to this Philosophick Head. He represents the Victory of the *Romans* against the *Falisci*, very elegantly in these few words, but full of sense. *When the Falisci were besieged by Ca-*^{Lib. 1. c. 12.}
millus, the Faith of this General seemed won-
derful, and not without good cause: for a cer-
tain Schoolmaster having brought their Children
into his Camp to betray their City to him, Ca-
millus bound him, and sent him and the Chil-
dren back into the City. What was the event?

A 2 3

Why

Why the Falisci freely surrendered themselves. And we have just such another Example of a generous Faith in Fabricius, in relation to Pyrrhus King of Epirus. I will give it you
Lib. I. c. 4. *in the words of Frontinus. The Physician of Pyrrhus King of Epirus came to Fabricius the Roman General, and offered to Poison Pyrrhus if he might be well paid for it. But Fabricius not thinking he stood in need of such a Villany in order to the Victory, discovered the Treason of the Physician to the King, and by that fidelity wrought so much upon that Prince, that he sought the friendship of the Romans.*

Now what use can we make of all this? why, we have a general Rule of the greatest value imaginable expressed by *Florus* in the former Chapter. *That is to be accounted a Victory, which may be obtained with the safety of our Faith, and the preservation of our Honour.* *Valerius Maximus* has expressed this Rule with equal elegance; *That Victory which hath most Humanity in it, will be least subject to the Envy of Gods or Men.* Take the same Rule over again, expressed in other words. *If any Man would march the direct way to a quick Victory, let him learn to use Clemency towards his Enemies.* For we are taught by the former Examples, and a Number of others, that prudent Men, who are very wise, do effect more by their moderation than by force; yea those things have sometimes been done by Counsels and Moderation, which Violence despaired of: according to that of the Poet *Claudian*.

— *Peragit*

—Peragit Tranquilla potestas
Quod Violenta nequit.—

What Violence could never do,
To quiet Commands doth often bow.

When again we read in *Justin*, the Abreviator of *Trogus Pompejus*, the five years spent by *Xerxes* in his Preparations against Greece; and when we compute his most numerous Army, in which there was of his own Subjects seven hundred thousand and three hundred thousand Auxiliaries of other Nations in Arms. So that it is not improbably reported, That Rivers were drank dry by his Army, and that Greece was scarce able to contain them, and that he had ten hundred thousand Ships. And yet after all this, when we consider the passage of the *Thermopylae* were defended three whole days by four thousand Men only against all this vast multitude, to the great vexation and enraging of the *Persians*; and after all CCC *Spartans* made a prodigious slaughter amongst them too; And in the last place, when we weigh with an attentive mind the base and wretched flight of *Xerxes* in a Fisher-boat, besides that use of this which *Justin* subjoins to the relation, in these words, viz. That it was a fight worthy of regard, and a serious reflexion on the Nature of Humane affairs, which are wonderful in their variety, to see him skulking in a small Vessel, whom the very Ocean was be-

Justin. lib.
2. S. 13.

fore scarce able to contain; to see him destitute of the attendance of all his Servants, whose Armies a few Months before, were, for their multitude, a burthen to the very Earth.

Besides this use (I say) that Oracle which Seneca de Demeratus the Lacedemonian (as Seneca tells Ben. l. 9. c. 21. us) spoke to Xerxes himself, comes into my mind, That a disorderly and burthen some multitude was to be feared by its own Leader, for indeed it was rather a thing of weight and trouble than force. Nor can we here omit the true saying of Lucan,

*In se magna ruunt, lætis hunc numina rebûs
Crescendi posuere modum.*

Great things sink under their own weight,
God bounding thus all Humane height.

That prudent advice also of Artabanus offers in Polym. it self: You may see (Sir) that God strikes Gigantine Animals with his Thunder-bolts, and will not suffer them to be insolent, Φιλᾷ ὁ Θεὸς τὰ υπερέρχοντα πάντα κόλπειν, God loves (said Herodotus) to kumble the proud. Which do all shew, that the Ambassadour of Darius spake pertinently, and like a Man of experience, when he thus treated Alexander the Great like a Philosopher. An overgrown Empire is a thing of mighty danger; it is very difficult to govern what you cannot comprehend. You see Sir (said he) that those Ships which are too big, cannot be Steer'd: I do not know whether the principal reason why Darius has lost so very much,

much, be not because excessive Greatness opens many Gaps to admit its own ruin.

And when I read in Suetonius that *Caligula* Suet. Cal. rag'd against almost all the Men of the Age cap. 3.4. he lived in, with no less envy and spite, than pride and cruelty; and so furiously ruin'd the Statues of the illustrious Romans, that it was impossible afterwards to restore them with their first Inscriptions; and that he forbade them to erect a Statue to any Man living without his knowledge and approbation: When also I find it written of *Nero*, that Suet. Nero, he was much heightened by Popularity; and ro, cap. 53. emulated all those who could by any means whatsoever move the affections of the many. And of *Valentinian*, that he hated all those Am. Marc. who wore fine Cloaths, and all that were l. 30. c. 29. Learned, Rich or Noble, and that he used to detract from the worth of Men of Valour, that he alone might seem to excel all the rest of Mankind in all rare Endowments. I am apt to conclude from hence,

That it is no unusual thing to have some tempers so infected with self-love (shall I call it?) or envy and spite, that they alone would engross all the Excellencies of mankind, and would not suffer other men to overtop them in any thing. And upon this occasion Marcellinus himself Philosophiz'd thus: Spite is the inseparable attendant upon Vertue, and Envy ever waits upon all Lawful Powers; and by how much the higher any man's dignity is exalted (conceiving from thence that he has a

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right to do what he please,) so much the more is he prone and disposed to traduce his Opposites, and to abase and turn out all those that are better.

Polybius is very frequent in these kinds of Reflexions (as we said before) and for the most part saves his Reader the trouble of making these Observations himself; nor doth he only teach us what excellent Advantages as to the ways of living the Actions of our Ancestors will afford us, but he almost always shews us how we are to reap the Advantage of them.

S E C T.

S E C T. VI.

That Christians may receive useful Instructions from the Examples of the Heathens ; and thereby improve themselves not only in Moral Vertues, but also in the Acts of Piety and a Holy Life. The same Things taught by St. Augustine, St. Hierome, and others. The Precepts of such Imitations fulfilled by the Heathens, which St. Ambrose elegantly expressed.

BUT we are not to think that the Prophane Histories are only of use as to the Civil Conversation, but also as to the Christian Life: which the Holy Fathers of the Church have at large taught, and by many Examples proved. Be but pleased to consult St. Augustine in his Vth Book, *de Civitate Dei*, and you will find there what he saith of Brutus, Scævola, Curtius, Decius, and others, whom the Learned Casaubon from Dionys. Halic. calls *Θεοεικέλους Heroes*. Godlike Heroes, who acted Prodigies and Wonders of Vertue (as Florus saith) only that they might obtain Liberty for their Countrey, Empire for their City, and Glory for themselves, by which they obtained their End, and received their so much desired Recompence. At last St. Augustine concludes thus: *And there-fore the Roman Empire was dilated and enlarged (by God) to their great Glory, not only that a sutable Reward might be given to such*
brave

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brave Men : but also that the Citizens of that Eternal City, as long as they are Pilgrims here below, might diligently and soberly consider those Examples, and might from thence learn what great Love is due to their Countrey above for Eternal Life, when this Countrey below was so greatly loved for Humane Glory, by these Hea-then Heroes.

The same Father also, in the 18th Chapter of the same Book, and in other Places, endeavoureth to confirm Men in Christian Constancy from Prophane Examples. As in his first Book of this Work, Chapter the XXIV. where speaking of *M. Atilius Regulus*, he subjoins this Reflexion. *If these most valiant and famous Men (saith he) the Defenders of their Earthly Countrey; who though they were Worshippers of false Gods, yet were not false to them, but were also most exact Observers of their Oaths; who according to the Laws of War might slay their Conquered Enemies, yet if these Men (I say) when they were overcome and taken by their Enemies, would not destroy themselves: and though they did not in the least fear death, yet would rather bear their victorious Masters, than by their own hands slay themselves: How much more should Christians who worship the true God, and breathe after an heavenly Countrey, abstain from so great a Villany; if the Divine Providence hath for their Tryal or Amendment put them for some time under the power of their Enemies?*

After

After the same manner St. *Hierome*, in his *Consolation to Julian*, very elegantly thus *Lib. 2.* expresseth himself: Do you (Sir) despise *Ep. 21.* Gold? (saith he) why many Philosophers did it too. One of them cast the Price of many Possessions into the Sea, (saying) Get you into the Deep, ye wretched Desires, I will sink you that you may not drown me. A Philosopher, the mere Animal of Glory, and the base Slave of Popular Applause, threw away thus at once his whole Treasure; and do you think you have attain'd to the top of Vertue only by offering up a part of that whole? God requires that you should present your self a living and an acceptable Sacrifice to him; your self; (I say) and not what you have.

And again, I pass by (Heliodorus) the *Ibid. Ep.* *Maximo's*, *Cato's*, *Gallo's*, *Pison's*, *Bruto's*, 22. and *Scævola's*, &c. whose Fortitude was not less conspicuous in bearing Grief than in War, &c. Lest I should seem rather to seek foreign Examples than domestick, though these may be used to the Reproach of us Christians, if our Faith will not carry us as far as their Infidelity did them.

But that I may reduce this into a Compendium, I will shew you how *David Chytraeus*, a Man who has deserved well of History, in his Preface to *Cornelius Nepos*, or *Emilius Probus* excellently teacheth us in good Verse, how we Christians should follow this Rule in the observing and applying to our uses the Examples of the Heathens. His Words are these.

Christiades

*Christiades simul Historias ac Perlegit, Ardens
 Ruminat hæc animo secum, si Phocio nummos
 Respuit oblatos dono : Si Scipio sponsam
 Noluit alterius contingere ; Maluit exul
 Atilius si sponte mori, quam fæda probando
 Et laudi Patriæ & Latine nocuisse iuventæ
 Consilio Exemplòq; suo : mihi quid faciendum
 A Christo nomen qui habeo ? Num sordidus auri
 Servus ero ? Faciamve jubet quæcunq; libido ?
 Num vitam pluri faciam quam nomen Aleibes
 Inuictum ? Num postponam mandata febore
 Insanis hominum placitis, iussisq; cruentis ?
 Sic sanè Historiæ laudanda exempla vetustæ
 Cum fructu quàm quis credat maiore leguntur.*

* Atilius
 Regulus.

*Christiades Reading th' Antient Story,
 And deeply thinking on th' Heathen Glory,
 Thus school'd himself : Shall Phocion despise
 The Royal Bribe ? Shall Scipio turn his Eyes
 From the fair Captive, 'cause a Wife ? and shall
 * One chuse in Torture and Exile to fall,
 Rather than by a breach of Faith to live,
 And ill Example to his Countrey give ?
 And shall I then who wear Christ's sacred Name
 My Faith by Lust, or Avarice defame ?
 Shall I, by selling deathless Truth, redeem
 A life that will not last ? Shall I esteem
 The brutish bloody Wills of Men above
 The sacred Laws of the Almighty Jove ?
 Thus may the rare Examples, wrote of old,
 Become more useful than can well be told.*

These

These very Precepts for imitating good Examples, are also to be found amongst Heathens, who observed them both in their words and actions, and did not disdain in contemplating and trying to follow the manners and affections of their Ancestors; to reform their own, or to direct and moderate other Mens. That great Man *Cato* the Censor (of whom something has been spoken already) would frequently go to the Cottage of *M. Curius*, which was not far from his own Estate, and having deeply considered the smallness and meanness of his habitation, was wont to think thus with himself.

This Man was the greatest of the Romans, Plutarch. who having Conquered many War-like Nations, in Cat. and driven Pyrrhus out of Italy, after three Maj.

Triumphs digged this Field with his own hands, and dwelt in this poor Cottage: Here too, when the Ambassadors came and found him by the Fires side eating a few Rape-roots out of a Wooden Dish for his Supper, and offered him a great quantity of Gold, he sent them away with this short Answer, That he had no need of much Gold who was contented with that Supper; and that he had rather Conquer them who had Gold, than possess it. When *Cato* had thus considered all these things, he went away, and comparing his own Fields or Estate, Servants and way of living with the other, he encreased his Labours, and cut off all Luxury. *Servius Sulpitius* also will afford us a great Instance of this nature, who that he might Consolate *Cicero*,
who

who bitterly lamented the Death of his Daughter, entertain'd him with the repetition of a certain Meditation (which would not have mis-become a Christian;) which he had once had upon the Ruin of some flourishing Cities, (which might seem to have been perpetual.) And thus from his own experience deduced one very powerful and rational Argument of Consolation. I will (said he) relate to you a thing which has much

Cicer. Ep. Fam. lib. 4. Ep. 5. Consolated me, which perhaps may abate your sorrows too. Returning out of Asia, when I Sail'd from Ægina towards Megara, I began to

view the Countries about me. Behind me was Ægina, before me Megara, on my right hand Periaëus, on my left Corinth, which were all in former times most flourishing Towns, but now lye all before our Eyes desolate and ruin'd: there-upon I began to think thus with my self; Alas! shall we silly Men fall into mighty passions if any of our friends dye, or is slain, whose lives are naturally short, when we see here the Carcasses of so many great Cities, in a small room, lye mouldering to nothing. Wilt thou, O Servius, for the future remember that thou wert born a mortal? Believe me (said he) I was strangely supported by this Consideration; now if this seems rational to you too, go and consider of it.

Epist. 92. To the same purpose does the Roman Philosopher Seneca elegantly console his friend Liberalis, that he might soften his grief for the Lugdunensian Colony, which was then consum'd by Fire, using almost the same arguments

ments Sulpitius did. Set before you (said he) the condition of all mankind; and let us beforehand suppose, not only how often such things have happened, but also how often they may, if we will not be oppress'd, or stick stupidly like a Ship (in the Sands) all the changes of Fortune are to be thought on. How often have the Cities of Asia and Achaia been ruin'd by one Earthquake? How many Towns in Syria? How many in Macedonia have been swallowed up? How often has this calamity desolated Cyprus? How often hath Paphus buried it self? And after this? Not only the Works of mens hands, and what was built by humane Art and Industry, has time destroyed; but the tops of the Mountains fall down; whole Countries have sunk down; those Places have admitted the raging Seas, which were heretofore removed far enough from the very sight of it: Fire hath devoured those Hills it shone in, and it has heretofore known down the once most exalted Heads, which were a comfort to Sailors, and it has brought down the highest light Houses to a Level with the Sands; the very Works of Nature are eternally vexed: and therefore we ought with Patience to bear the Ruin of Cities, whatever now stands shall fall. From whence he concludes thus: Let therefore the mind be firm'd to a true knowledge and a patient submission to its Lot; and let it know there is nothing which Fortune durst not do. She has the same Power upon Empires she has upon those that Govern them; the same upon Cities she hath upon distinct Men.

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Men. Nothing of this Nature is to move our Indignation: we have entered a World in which these Laws prevail.

Perhaps I shall seem here too long, and yet I cannot hold my hands from adding in this place the Example of *St. Ambrose*, who in an Epistle in which he Consolates *Faustinus*, who was then much afflicted for the loss of his Sister, sweetly and elegantly imitating *Servius*, *Sulpitius*, and *Seneca*, he made use of the same way of Consolation. But

Ambr. lib. 2. ep. 3. you will say that you grieve (saith he) that one who so lately was in a most flourishing state, is now so suddenly dead. But this is common not only to us Men, but to Cities too, and to considerable Parts of the World: for when you came from *Bononia* you left behind you *Claterna*, *Bononia* it self, *Mutina*, *Rhegium*; and on your right hand was *Brixillum*, before you was *Placentia*, whose very Name preserves the Memory of its Antient Noble State; upon your left hand you commiserated the *Apennine Hills*, now neglected; and considered the Castles of flourishing People in former times, and pass'd by them with much sorrow. And are not the Ruins of so many half-razed Cities, and the Funeral Fires which have passed upon so many Countries, of force enough to make you bear with moderation the death of one Woman, though she were a Holy and an Admirable Person? whereas the former are cast down for ever; but she is taken away for a time only and lives more happily where she now is than we

we do here. These very Examples which I have here cited, and many more very like them, will Authors afford us; which if our Historian would diligently observe, and by imitating and applying them as occasion served, endeavour to represent them to Men, without all doubt he would reap large and lasting fruits from his labours.

S E C T. VII.

That the Ecclesiastical History affords more and better fruits; That the good works of the Heathens were nothing but splendid Sins. The Ethnick History illustrates only the second Table of the Decalogue, but the Church-History the whole Law. In the Prophane History there is nothing but counterfeit shapes of Vertues; but in this the true Vertues are shewn. In the first there are many things that are pleasant and useful to be known; but in the second there are more things which are necessary: Upon which the Discourse is concluded, with an Exhortation to a diligent Reading of the Church-History.

THUS far of the Manner of Collecting the Fruits of History in Reading, which if the Civil and Ethnick History afford us in such plenty, and those so pleasant too, what shall we think of those we may gather from the Sacred and Ecclesiastick, which ex-

B b cells

The Manner of Collecting

cells the Civil and Prophane History very much in the subject, certainty and perfection of it? We cannot deny but that the Stories of the *Heathens* propound to us very frequent and clear Examples of Justice, Fortitude, and Temperance, and of all other Vertues: but if they be thoroughly examin'd and weighed in the balance of Truth, they will be found lame, imperfect and polluted, and not rightly related either to the Mercy or Justice of God: which was the reason why St. *Augustine* call'd those famous Actions of the Heathens *splendid Sins*; and said, that *their Vertues not respecting God, were rather Vices than Vertues.*

X
 Aug. de
 Civitat.
 Dei, l. 19.
 c. 25.

To this may be added, that they concern only the second Table of the *Decalogue*, and confirm only the Rules of good manners in relation to Civil Conversation: but the *Church-History* illustrates the whole Law with much more certain and more illustrious Examples; and sets out to the best all the parts of Religion, which are very necessary to be well known; and it more clearly demonstrates whatever the *Ethnick History* knew or wrote truly of God. For what is therein them of any certainty or distinctness of the Origine of the World, and the most ancient times? It doth not reach so high as the History of the first Men: It hath no Revelations of God, or Promises concerning the *Messias*: It is plainly ignorant of the Government of the Church, and of its Preservation. — These things and many other

other of this nature are only to be found in the *Sacred* and *Ecclesiastick History*. Why do you, O *Marcus Tullius*, extol History as the *discoverer of Antiquity*, which with you was not very ancient, and yet was sometimes corrupt? You cry her up as the *Witness of times*, but then she was not with you very rich in that, and sometimes was not an allowable witness? It is the *Sacred History* only which discovers the secrets of the most remote Antiquity, and never lies: It is the *Sacred History* alone, which gives a faithful testimony of the Succession of *times* from the very beginning of all things, and never makes one false step. She alone is the most shining light of the Eternal Truth. And to conclude, she alone is the *best Mistress of Life*, and absolutely perfect: For tell me where else you can hope to find the unquestionable Precepts of true and solid Vertue, O ye Readers and Hearers of History! you will certainly be deceived if you seek any other guide than the *Sacred* or *Church-History*: Do you desire to have sincere Examples of true Piety? Search then the *Sacred* and *Ecclesiastical Histories*, and you will find plenty of them, and no where else; there only are the Monuments of the Knowledge of God, of the Invocation of him, of Faith, and of Repentance preserved; there only shall you ever meet the wonderful Instances of perfect fortitude, of pure obedience, or unspotted chastity, of an easie beneficence of ready goodwills. In other Histories, if you meet any brave and generous Action (they

Christo-
phor. in
Proem.

Part II.
Sect. 42.
§ 43.

are the words of the Interpreter of Eusebius) it was undertaken for the sake of Glory, which is a mere shadow, or of revenging an injury, which ought to be condemn'd; or for the defence of their Country, (which sometimes hath more of weight in it;) but the things which are represented in this, were not enterprized, in the pursuit of Popular fame, but for the obtaining true Glory, not out of a desire of revenge, but out of the love of Christ; not for the defence of this our Perishable Country, but for the obtaining the heavenly Jerusalem. In short, the words of the Reverend and most Learned Prelate, which I have cited above, do excellently inform us what and how great things the *Church-History* contains, and proposeth to the serious Contemplation of the Reader of it. Review it (if you please my Hearers) and you shall see that it contains not only useful and pleasant things, and which are worth your knowledge and remembrance; but also most grave and necessary Notices, which a Christian, especially a learned Christian, ought not to be ignorant of. And therefore, to conclude, we do most earnestly exhort our Lover of Histories to read over these too, and so much the more earnestly if he be a Student in *Theology*, and have entred into Orders, or does intend to serve the Church, for then it will be his most indispensable duty to turn over the Ecclesiastical History Night and Day.

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FINIS.



THE
METHOD and ORDER
OF READING both
Civil and Ecclesiastical
HISTORIES.

IN WHICH

The most Excellent Historians are
Reduced into the Order in which they
are Successively to be Read; and the Judg-
ments of Learned Men, concerning each of
them, Subjoin'd.

By *Degory Wheare,*
Camden Reader of History in Oxford.

To which is Added,
An *A P P E N D I X* concerning the
Historians of Particular Nations, as well
Ancient as *Modern.*

By *Nicholas Horfeman.*

The Second EDITION.

*With Mr. Dodwell's Invitation to Gentlemen
to acquaint themselves with Antient History.*

Made English, and Enlarged,
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L O N D O N,
Printed for *Charles Brome*, at the *Gun* at the
West-end of *St. Paul's Church-yard.* 1694.

ARTICLE XV.

The Historians of some great Cities.

BESIDES those Historians which have given us Accounts of particular Nations, there are some others who have made it their business to describe the Affairs of some particular Cities, and our Design here is, to give you the Names of those that have written the Stories of the most eminent Cities, because it is not possible to reckon or read all.

V E N I C E.

Bembus.

Petrus Bembus has written an History of *Venice* in XII Books, by the order of the Council of Ten, (as he saith in the beginning of it) with the highest degree both of Elegance and Truth, and though *Justus Lipsius* the Prince of all the Critics, has made a short Invektive against his Style, yet in another place he excuseth his sharpness, as having been transported on that occasion a little too far; and the learned *Heinsius* saith, *Bembus was the only Historian of that Age, who wrote pure Latin, and which was then the propriety of the Italians, his Stile is unmix'd and genuine, neither painted with false Colours, nor fantastically adorned.* The Affairs of the *Venetians* are also compre-

Ep. Miscel.
cent. 2. Ep.
57.

Orat. 19.

Sabellicus.

hended by *M. Antonius Sabellicus* in XXXIII Books

Books, and in a short Chronicle by *And. Dandulus* a Duke of *Venice*, (of whom *Pe. Dandulus*, *trarcha*, *Blondus* and others have made mention with Commendations;) *Petrus Justinianus* hath deduced the History of this City, from the building of it to the year 1575, and to these may be added *Johannes Baptista Egnatius*, *Petrus Marcellus* a *Venetian*, *Janotius* the Cardinal, *Contarenius*, *Blondus* and *Mocenicus*.

G E N O V A.

Isaacus de Voragine has described the History of *Genova* to the year 1296, which *Georgius Stella* hath continued to the year 1422, *Johannes Stella* to the year 1435, *Cephanus* begins at the year 1488, and continues it to the year 1514, *Parthenopæus* begins 1527, and ends Anno 1541, to which may be added *Petrus Bizarus* his History of *Genova*, *Ubertus Folietta*, *Paulus Interjanus*, and *Jacobus Bracellius*.

P A D O V A.

Gulielmus Cortusius began an History of this City, but *Albigretus* his Kinsman was the Finisher of it, of whom *P. Vergerius* speaks thus, *Cortusius in writing neglected that Elegance which is not in his Power to attain to*; *Bonus Patavinus* wrote the History of *Padova*, from its building to the times of *Albertus* the Emperour, Anno 1334, to

Q 4

which

which may be added *Bernardus, Scardanius, Joan. Bap. Ramnusius*, and others.

F L O R E N C E.

- Aretinus.** *Leon Aretinus* wrote an History of Florence in XII Books, of whom *Aneas Sylvius* presumes to say, that no Man since *Laetantius* ever came nearer the Style of *Cicero*;
- Poggius.** *Poggius Florentinus* employed his Pen on the same Subject too, but it seems both of them fearing to give Offence, (contrary to that great Law of History, which is not to dare to write any thing that is false, nor fear to write any thing that is true,) are mealy mouth'd in those things that relate to their intestine Commotions, which is the Reason *Nich. Machiavel* assigns why he began his History from the Foundation of the City, and not from the time the Family of the *Medices* obtain'd the Sovereignty of that State, and from thence he has brought the Story down to the year 1493. May I have leave here in passing to consider what may justly be thought of *Machiavel*; what he writes concerning Princes and Politicks is so infectious, that no Man can approach this Pest of Mankind safely, without the Antidote of an *Antimachiavel*, or some other potent Preservative. But then as to his *Florentine* History, he is not in that destitute of Subtilty, and an unusual Prudence, and there are many things in it very rare and no less useful; as for instance,

instance, what he relates concisely and elegantly concerning the Fall of the Roman Empire, the Migration of the Northern Nations, and the rise and increase of the Papal Power; and yet a Man ought not to be secure here neither, except he hath the faculty of separating the Ore from the Dross. I think it not impertinent to subjoin here the censure of *Possevinus*, *Machiavel* (saith he,) *was not destitute of Subtily, but Piety and Experience, which Wings being wanting in any Man, if he attempt to fly, he must of necessity fall down headlong;* but to return to our Subject, to *Aretinus*, *Poggio* and *Machiavel*, you may add *Jacobus Nardus*, *Leon Florentinus*, *Ugolinus*, *Verinus* and others, who have illustrated the Florentine History by their Writings.

N A P L E S.

Pandulphus Colleenutius has composed an *Colleenuti-* History of this City from the times of *Au-* *gustus* to *Charles the Vth*, to whom you may add *Jovianus Pontanus* his *Naples*, &c. but to be short, *Franciscus Guicciardinus* has wrote the History of *Italy*, from the year 1494, to the year 1596, and *Michael Tübingensis* hath given us an account of the Wars of *Italy*.

Of the Affairs of *SICILY*, *Fazellus*, *Fazellus*, *Ritius* and *Verrerius*; of the *Ferrarian* History, *Jo. B. Pigna*; of the *Brixian*, *Elias Capre-*

Capreolus; of the *Bononian*, *Car. Sigonius*; of the *Ravennian*, *Hiero Rubens*; of that of *Milan*, *Corius* and *Arlunus*; of that of *Mantua*, *Platina*; of that of *Este*, *Johannes Bonacosta*; of the *Bergamonian*, *M. Antonius Michael*; of the Actions of the *Millanois*, *Gaud. Merula*, and others, have written distinct Histories.

And thus, kind Reader, I have communicated to you, what I have in some spare hours collected and laid together, concerning the Historians of particular Nations, nor did I design this Appendix should increase to a larger Bulk.

THE

T H E
METHOD and ORDER
Of Reading
Church Histories.

S E C T. XXXII.

A Transition to the Church History ; who were better able to have done this ; two Intervals of time especially to be observed ; the Bible contains the first Period, and with it Josephus his Antiquities are to be read. The Judgments of Learned Men concerning Josephus ; Hegesippus though ascribed to a wrong Author not to be rejected : in what sense that Author is useful and commendable : the Sacred History of Sulpitius Severus is deservedly recommended to the Reader.

WHEN I was once got thus far, I thought verily I had performed the Work I undertook, as the Subject of my first Chapter ; but some Learned young Men

*The most
Learned
Dr. John
Prideaux,
Master of
Exon Col-
lege.*

Men who heretofore were my Hearers, admonished me, that it was much desired that I should in the same manner give an account of the Writers of the *Church History*. Now though I thought this might much more reasonably be desired at the hands of him who is the greatest Divine we have, the *Regius Professor*, an excellent Person; A plentiful Founrain, as of all other sorts of Learning, so, amongst the rest, of all sorts of Histories; at whose Waters, I have very often, with the greatest pleasure, quench'd my thirst: yet because some of my more Learned Acquaintance persuaded me to do it; I did not think it fit wholly to decline the Task. So, at last, I resolv'd to adjoin here a Chain of the Writers of the *Church History*. Whoever therefore desires to understand, and in a good Order and Method read the Ecclesiastical History, should propose to himself two Intervals of time (that I may pass over the thing with as few words as is possible.) The first of these is from the Creation of the World to the Incarnation of Christ our Redeemer; during which Interval of time, the Church of the *Old Testament*, (call'd the *Jewish*), is storied to have sometimes flourished, and at others to have suffered a hard servitude under several Tyrants: the other period is, from the Incarnation of *Jesus Christ* to the Age in which we live, in which the *New Testament*, or Christian Church, performs its Warfare. The first Interval contains Four thousand

thousand years, abating Fifty, if we may belief *Scaliger* (whom we have all along hitherto followed.) The Second contains One thousand six hundred, and so many years over as we commonly count, and are still going on. And therefore it is, the Story of that first interval, I say, is to be fetched, in the first place, from the Old Testament, which the Reader ought, above all others, in the first place diligently to turn over, and studiously to search into, and he will soon see his Labour is well bestowed, if together with

the Scriptures, he takes in *Josephus* his *Antiquities of the Jews*, and those Books he wrote of their Wars. For in

Josephus flourished about 80 years after Christ, under Domitian.

these Books, the Eloquent Son of *Matathias* has woven the History of the Old-Testament-Church, from the Creation of the World, to the last destruction of *Jerusalem*, which happened somewhat above Four thousand and thirty years after the Creation of the World: and that with so great a fidelity, that *St. Hierome*, no dull Censor, gave him a place amongst the *Ecclesiastick Writers*. And the great *Scaliger* thought it more reasonable to believe him,

lib. de E-men. tem. in Prol.

than all the *Greek and Latin Writers*, not only in the Jewish Affairs, but also in what he relates concerning other Nations. That there are (saith *Baldwin* the Civil Lawyer) *De Insti-*

some mistakes in Josephus, who can deny?

But then how many true, great, and necessary things

Hist. lib. 1.

things are there in him for the Illustration of the Sacred History? besides, what others call falshood, *Melchior Canus* more mildly calls errors; they being the deviations of an Ignorant Man, not the Lies and Frauds of a Deceiver. Some Man would here persuade the Reader to subjoin, or rather take in together with *Josephus* his History of the Wars of the Jews, *Hegefippus*, an excellent Author, in the Opinion of

Hegefippus. lib. II. Loc. comm. cap. ult.

Casaub. in Exercit. I.

Contr. Baron.

Vossius, de Hist. Gre.

l. 2. c. 14.

Melchior Canus, a Man of an approved Faith, and a grave Historian. But in the esteem of the most Learned *Casaubon* and *Vossius*, he is a Spurious, Pretending, and Supposititious,

and in short, an Author of no Antiquity, or at least quite another Man from that Noble *Hegefippus*, who lived near the Times of the Apostles, and was Contemporary with *Justin Martyr*, and *Athenagoras*, of whom frequent mention is made by *Eusebius* and *St. Hierome*, and yet after all this, there are some who think he is no contemptible, or unprofitable Author. In his first Book he has given an Account of the Wars of the Jews, from the Times of the *Maccabees* to the Birth of *Christ*, and the death of *Herod* (the Great.) And in his Second Book he brings down the History to the Expedition of *Vespasian* into *Judæa*, Anno *Christi*, 69. and then in his III^d, IVth and Vth Books, he has

has Consecrated to the memory of Posterity, the Story of the total devastation of *Judea*, and the utter Ruin of *Jerusalem* by *Vespasian* and his Son *Titus*, which happened *Anno Christi 72*. But then saith *Bodinus*, *This may be better and more truly Learned from Josephus, who was not only present in these Wars, but was a Commander for some time, and being made a Captive, obtain'd from Vespasian and Titus the Priviledge of being made a Citizen of Rome, and the Flavian Sir-name, (which was that of their own Family) and also a Statue. And then the Princelike Virtues of an Historian, an exalted erudition, a rare integrity, and a great experience shone clearly in that person. And it is farther objected against this fictitious Hegesippus, that he doth not treat of the Affairs of the Church, but only those of the Jews, from the time of the Maccabees to the ruin of Jerusalem. But we may Answer Bodinus in the first place; that this Hegesippus has shortly and elegantly comprehended in that Work, what Josephus hath more copiously related in his VII. Books of the Wars of the Jews, and scatteringly in his Antiquities. And in the next place, that this Author doth no less religiously than truly set forth some things concerning our Saviour Jesus Christ, which are either altogether passed by, by Josephus, or only slightly mention'd by him, because perhaps he had an aversion for our Religion. And he also sets down, in a few words, the causes of the War; doth*
 Learnedly

H. N. Lib.
5. c. 14.

Learnedly shew the sources of those great Calamities; and why that People, which alone was chosen by God, and beloved very much, was thus consum'd; why *Jerusalem* was destroy'd, which was not only the most Celebrated City of all the *East*, as *Pliny* calls it: but, (if we consider the extraordinary Favours of God,) of the whole World. Why the Temple was raised; their Sacred Rites abolished; and the Politick Government of that Nation, which had subsisted so many Ages, was for ever taken away. For the serious consideration of these things will yield the pious and prudent Reader a plenty of the most Excellent Fruits which History can afford him.

That Author which is commonly call'd Hegeſippus, is Joſephus Tranſlated into Latin, by St. Ambroſe. Valeſius in notis, Ad Amiam. Marcellin. lib. 16. c. 8. B.

Or if our Reader of History is better pleased to paſs by this ſuppoſitious Author; and will not be diſcouraged to go back again, and after the Reading the *Holy Bible*, and the Antiquities of *Joſephus*; and to Contemplate at one view the whole image of the Sacred History, from the Creation of the World to the Birth of Chriſt, and ſo on to the Fourth Century of the Second Interval, then let him here take in *Sulpitius Severus* his Sacred History, which he begins with the Creation of the World, and ends with the Synod of *Bordeaux*, Anno Chriſti 386. He was a Man of much

Sulpitius flouriſhed about the 27th year of Chriſt.

much Learning and Prudence ; and a most polite Writer. His style is so pure and elegant, that *Josephus Scaliger* calls him, *The most pure Writer of the Church History*. But I cannot forbear confirming the Judgment of this great Man, by the more Prolix, and yet not less Elegant testimony of *Victor Giselin*, a Physician and Antiquary of a most accomplished Erudition. He writes thus ; *The blessed Sulpitius hath with great Brevity compris'd, and with an exact Distinction of times, shortly deduced to the Age in which he lived, the Memory of those things which are contained in the Holy Scriptures, from the beginning of the World. Now whether any Age hath produced another Work that is more excellent, more noble, and more useful, to the Christian Church, than this small Piece, I shall willingly leave to the Judgment of those who have better Abilities than I to determine of it. But as to the Elegance of it, I dare undertake, and I think I may safely affirm, that it is not inferiour in any thing to the best of all the Church Historians : but then, as to all other Works, which are of the same nature, it hath so great Advantages over them, that they do not deserve to be compared with it. That which I have said of it is great, and may perhaps seem to most Men incredible. But yet what I say has so much truth in it, that I am confident the Veracity of the thing will prevail so much, that my Testimony may be spared, especially as to those who will take the Pains to compare all the Parts of this Author with *Orosius*, *Florus*, *Eutropius*, and the rest of the Writers*.

R

of

of Epitomes. He seems to me to have obtain'd the Garland only by the imitation of C. Salustius, a florid Writer of the Roman Story. For observing that many things in him pass'd for Excellencies, which would become no other Man, and were scarce possible to be imitated; as his abrupt way of Speaking, which slips insensibly by the Reader or Hearer, and doth not stay till a Man comes to it; but, as Seneca saith, his Sentences come pouring in, and his Words surprize by their unexpected falls; these, I say, he left to Salust, as his sole personal Excellencies. And he studiously avoided his obsolete Words, which (as Augustus said) he collected out of Cato's Books de Originibus. But then as to his spruce Brevity, tempered with significant Words, and adapted in the highest degree to his Design; he imitated that great Historian with so much Art, that we may well say, he rather emulated him (and strove to outdo him.) For he did not think it sufficient to follow his Style, and to divide, circumscribe, and cut it, and make just such Transitions from one thing to another, except he made the same Entrances to his Books the other did; but with this Difference, that whereas he (as Fabius saith) chose such as had no relation to History; Sulpitius accommodated his a little better to his subject. All which things, in History at least, appear glorious, as any man may observe at the first Glance. For it was written, as I have said, in the flower of his Age, before his passionate love to Eloquence had been mortified by the severe Discipline of the Monastery of Tours. Thus far Giselinus. The Elzovers,
two

two Dutch Printers, put out this Author Accurately Corrected and Amended, and Eloquenty continued out of *Sleidan's* History of the IV Monarchies to the Empire of *Charles* the V. of that Name. The Truth is, *Sulpicius* has some Errours, concerning which, the Reader may, if he please, consult *Belsermine* his Piece concerning the Ecclesiastical Writers, *Anno Christi* 420. Thus far of those who have written the *Church History* of the first Interval or period of Time, and which we think ought to be read in the first place.

ADDITION.

If the Reader is pleased in this to pursue the same method which is prescribed by our Author in relation to Civil History, *Ludovicus Capella* his *Chronologia Sacra* will represent all this period of Time in a short *Synopsis*, and in all the course of his Reading it will shew him where he is. And this is of the greater value, because all his Proofs are directly from plain Texts of Scripture during those times the sacred Writers last. This Author was so far approved, that he was Reprinted in the *Prolegomena* to the *Polyglot Bible*. And whoever shall read him diligently and considerately, will without doubt approve of my Recommendation. He begins with the Creation of the World, and ends with the Destruction of *Jerusalem* by *Titus*, in the year of the World 4172. of *Christ* 70. It was Printed at *Paris* in 1665. in *Quarto*.

The History of the Second Interval (that is of the Christian Church) is first to be sought for in the Evangelists, and the other Books of the New Testament, where its Infancy is describ'd; there is scarce any besides extant, who were eye-witnesses of any part of its first state, and describ'd it; there are some Pieces indeed still in being, whose Authors are said to have lived in the same time, and to have described the brave Encounters of the first Martyrs; but they are thought to be spurious by Learned Men, because they are over-run with Fables. Baronius confesseth, some of the latter Writers are guilty of this Fault. Vives, and Melchior Canus, do both make the same complaint. As also some of the Ancients; and therefore the History of the Church is to be read with care. And yet too much incredulity is to be shun'd. Of what Temper we should be in the Reading of Histories. The first and most ancient are to be preferred before the latter.

NOW the Second and other Interval (which as I said took its beginning at the Birth of Christ, and continues to our Times) is attributed to the New Testament Church, which is call'd the Christian Church, as the former was the Jewish Church. The History of the Christian Church

Church is first to be sought in the *Evangelists*, the faithful Pen-men of the Holy Ghost; for they have consign'd to Writing the History of our Redeemer, the Lord of all things, the founder, and foundation of the Christian Faith. If I may be allowed to use the Words of the Reverend Bishop of Mount-Chichester. After these St. LUKE (that most Learned Bishop also) has Consecrated to Eternity the *Acts of the Apostles*, especially the Travels of St. Peter and St. Paul, their dangers and encounters, in most pure and most elegant Greek, so that the very Athenians themselves never Wrote the *Attick* Dialect more exactly than he. Besides those Writers of the New Testament (who have only represented to us the Cradle of the Christian Church) few others have come to our hands; shall I say few or rather none, who being eye-witness, described those first Ages; or who have committed to Writing the History of the Church till her youth. Indeed, there are divers Writers extant, which are said to have lived in that first Age of the Church; as Prochorus (one of the VII. Deacons which the Apostles themselves Ordain'd,) who is reported to have Wrote that Life of the Evangelist, and Apostle St. John, which is now to be read in the *Orthodoxographia*, and the *Bibliotheca patrum*. Abdias the Babylonian, one of the LXXII. Disciples, (if we may be believe him) who is said to have Wrote X. Books of the Sufferings of the Apostles.

Linus.

Apostles. *Linus* his Account of the Martyrdoms of *St. Peter* and *St. Paul*. The Relation of the Sufferings of *St. Andrew* the Apostle, Written by a Presbyter of *Achaia*, and others; which yet are generally by the Ancient Fathers reputed and registred amongst the Suppositions and Apocryphal Writers; and even *Baronius*, *Bellarmino*, *Sextus Sinensis*, *Melchior Canus*, and many other very Learned Men, of this and the foregoing Age: Because, in truth, they are stult with a parcel of such silly Fables, that they deserve no credit in those things which perhaps are true.

Nor are only the Writers, as they are commonly call'd of the very first Age, obnoxious to this fault, but many also of the latter Writers, who writing of the more Ancient times, and being sick, as it were, of too great a *Credulity*, do strangely abound with devised Fables. Which the

Baronius, Great Cardinal ingenuously Confesseth. in *Præf. ad* "There is nothing (*said he*) which seems
Tom. 2. "so much neglected to this day, as a true
Annalium. "and certain Account of the Affairs of the

"Church, Collected with an exact diligence. And that I may speak of the
 "more Ancient, it is very difficult to find
 "any of them, who have published Commentaries on this Subject, which have
 "hit the truth in all points. *John Lewis*

Lib. 5. de Vires made just such a Complaint before
trad. discip. Baronius. "I have (*said he*) been much
p. 360. "afflicted, when I have seriously considered

"with

“with my self, how diligently, and with
 “what exact care, the Actions of *Alexan-*
 “*der, Hannibal, Scipio, Pompey, Caesar,* and
 “other Commanders: and the Lives of
 “*Socrates, Plato, Aristotle,* and others of the
 “Philosophers have been written, and fix-
 “ed in an everlasting remembrance, so
 “that there is not the least danger they
 “can ever be lost: But then the Acts of
 “the Apostles, and Martyrs, and of the
 “Saints of our Religion, and the Affairs
 “of the Rising and Established Church,
 “being involved in much darkness, are al-
 “most totally unknown, though they are
 “of so much greater advantage than the
 “Lives of the Philosophers, or Great Ge-
 “nerals, both as to the improvement of
 “our Knowledge and Practice. For what
 “is written of these holy Men, except a
 “very few things, is very much corrupted
 “and defaced with the mixture of many
 “Fables; whilst the Writer, indulging his
 “own humour, doth not tell us what the
 “Saint did, but what the Historian would
 “have had him done: and the Fancy of the
 “Writer dictates the Life, and not the
 “truth of things. *Vives* a little after
 “goes on thus. “There have been Men
 “who have thought it a great piece of
 “Piety to invent Lies for the sake of Re-
 “ligion; which is both dangerous (for
 “fear those things, which are true, should
 “lose their Credit, by the means of these
 “falshoods) and it is by no means necessa-

very neither, because our holy Religion is
 "supported with so many true (Miracles)
 "that these false ones, like lazy and use-
 "less Souldiers, are rather a burthen and
 "a hinderance, than a help or assistance
 "to it. Thus far that Learned Spaniard.

Lib. II. And because his Countryman, Melchior Ca-
 Locorum. nis, a Divine of a great (and not unde-
 com. 533 served) reputation with the Papists, a-
 grees with him in all this, I shall not be
 unwilling to adjoyne his words too. I
 "speak it with grief, and not by way
 "of reproach, *Latini* wrote the
 "Lives of the Philosophers with more care
 "and industry, than the Christians have
 "those of the Saints; *Suetonius* hath re-
 "presented the Lives of the *Cæsars* with
 "much more truth and sincerity than the
 "Catholicks have the *Annals*, I will not
 "say of the Emperors, but even those of
 "the Martyrs, Holy Virgins and Confes-
 "sors. For they have not conceal'd the
 "Vices, nor the very suspitions of Vices, in
 "good and commendable Philosophers or
 "Princes; and in the worst of them they
 "discover the very colours or appearances
 "of Virtue. But the greatest part of our
 "Writers either follow the conduct of
 "their affections, or industriously say ma-
 "ny things; so that I for my part am
 "very often both weary and asha-
 "med of them; because I know they
 "have thereby brought nothing of Ad-
 "vantage to the Church of Christ, but
 "very

very much inconvenience. Thus saith
(*Melchior Canus*.)

Nor are we to think, that it is only the
complaint of the Learned Men of this and
the last Age, that the Church Writers are
thus corrupted and depraved, as if these
faults had crept into them of late only;
or as if none of the most Ancient Wri-
ters had been justly to be numbred amongst
these depravers of the Church History. A-
bove a Thousand and three hundred years
agon, before the Church was past its youth,
there were some who basely infected
the Monuments of the Church with Lies,
and made it their business to corrupt
them with such impure mixtures. And
Arnobius in his Books, *Contra Gentes*, hath *Lib. I. p.*
taken this notice of it. But neither (saith 47.
he) could all that was done, be written, or
arrive at the Knowledge of all Men. Many of
our great Actions being done by obscure Men,
and those who had no knowledge of Letters:
and if some of them are committed to Let-
ters and Writings, yet even here, by the Ma-
lice of the Devils, and of Men like them, whose
great design and study it is to intercept and
ruin this truth, by interpolating, or adding
some things to them, or by changing, or taking
out Words, Syllables, or Letters, they have put
a stop to the Faiths of Wise Men, and corrup-
ted the truth of things. Thus *Arnobius*. And
in truth, what could possibly be devised to
corrupt and debase the Memory of the An-
cient Church, which Pagans, Jews, or Here-
ticks,

ticks, have not deceitfully imposed upon her? What hath not a Silly and Credulous Superstition feigned? My *Hearers*, I have pursued these things at large, that they who are desirous to know the Church History, might understand, and diligently consider, with how much care and caution they are to be read: for here a Man is in more danger of being deceived by feign'd Stories, than in any other sort of Histories whatsoever. And yet it is confess'd by all, that it is much more mischievous to be involved in error here, than in *Civil History*. Now as it befits us to take great care on the one side, that we do not embrace falshood for truth rashly; so it becomes us to consider attentively, that we do not reject what is really true, as false, without deliberation. I confess (saith the Learned Lawyer *Balduinus*) where there are so many Ambushes, and so many Dangers, those who remember, that credit is not rashly to be given, deserve to be commended for their suspicious modesty and jealousy. But then the unbelief of some others is to great, who will believe nothing but what is written by some one single Author. As for example, they will believe nothing that is spoken concerning the Apostles, but what is written by St. Luke. But then St. Luke did chiefly design to Write the History of St. Paul, and as to that too he omitted some things, as is apparent by the Epistle to the Galatians: St. Luke, speaking of Simon Magus, does only

De Institutione,
p. 93.
Edi. 16.

only tell us, That in *Samarita*, his own Town, being wrought upon by the Reproof of *St. Peter*, he confessed his Sin. But shall we therefore cry out, that whatever those very Ancient Writers, *Justin Martyr*, *Tertullian*, *Arnobius*, *Eusebius*, *Epiphanius* and *St. Augustine*, have delivered, besides this concerning him, is false: and therefore in the Reading of Histories, let us ever remember to be such, as *Aristotle* saith those Men, who are betwixt youth and old age, commonly are. that is, neither too prone to believe, nor too difficult and distrustive: Οὐτε πάντῃ πιστεύοντες, ἔτι πάντῃ ἀπιστεύοντες; that is, Neither believing, nor disbelieving every thing. That of *Hesiod* is like an Oracle,

Πίστις δ' ἄρα ὁμῶς καὶ ἀπίστις ὤλεσεν ἄνδρας.

Lib. i. op.
C de ver.
370.

Too much, too little Faith has ruin'd Men.

But some Men may, with great truth, say, That Facility of Belief, and Diffidence, are both, in their turns, of great use and safety. For every verisimilitude is not presently true; nor is every thing that seems at first sight incredible to be concluded therefore false. Truth hath sometimes the resemblance of Falsehood: And again, a Lye is masked with the beautiful Colours of Truth at other times; as *Seneca* saith somewhere.

And

And therefore (that we may proceed) where we cannot have such Witnesses as were present at the Actions they record; the next care is, to hear those who have faithfully delivered what they received from others : especially if the Ages in which they lived, their Antiquity and Virtue, have given them a right to our Faith, and made them of good Authority. And amongst these, it is fit we should prefer the most Antient (and as I may say) *Classick* Authors, before the rest. What *Aristotle* said of Witnesses, is true here : Πιστότατοι οἱ παλαιοί, ἀδιάρρογοι γάρ. *The most Antient deserve most credit, because it is not so easy to corrupt them.* And for the most part it also comes to pass, that by how much the later and newer the Account of any Antient Transaction is, so much the more faulty and corrupt it proves. For as Wine, by how much the oftner it is poured from one Vessel into another, becomes so much the more weak and dispirited : and as Fame, the further it goes, the further it removes from Truth, and gathers so much the more of Vanity ; even so for the most part a History being repeated by many, and to's'd to and fro, and told every time in other Words, is diffused (takes air) and at last contaminates and degenerates into a mere Fable. Indeed I have made this Discourse much longer than I intended ; but prudent Readers will afford me so much the more easily
their

their Pardon, if they please to consider, that all this has no other scope, than the making Men extremely cautious in their turning over the Volumes of the *Church History*. And therefore I will now pass on to the Catalogue of those Authors, and the Order of them, which Learned Men have prescribed to be read after the Books of the New Testament, in which I shall be as short as it is fit I should be.



What a vast field of knowledge is here to be seen! And for the most part, that by how much the Account of the Church is more full, so much the more it is to be valued.

And thus the office is to be performed, which is to instruct the mind, and to lead it to the knowledge of God, and of his will. And this is the end of the whole, and the only way to it. And thus the office is to be performed, which is to instruct the mind, and to lead it to the knowledge of God, and of his will. And this is the end of the whole, and the only way to it.

SECT.

S E C T. XXXIV.

At last, in the Third Century, the Church then beginning to flourish, Ecclesiastical History began to flourish too. Eusebius Pamphili, the Prince amongst the Church Historians, he emulates Xenophon in his Books of the Life of Constantine. Many things which he Wrote are lost. His Authority vindicated. How far his History reacheth. Scaliger's Judgment concerning Rufinus. The Tripartite History. The Reading of Eusebius his Panegyrick recommended.

*Prolegom.
ad exerci-
tationem.*

SEeing then those Writers, who are said to have lived with the Apostles, are to be rejected (as is said above) as spurious; and those that followed them immediately in the two next Centuries are not extant, being either swallowed up in that vast Shipwreck of Learning; or (as the Opinion of the Learned Casaubon is) seeing they rather seem to have begun to think of Writing something of this Nature, than seriously so have applied their Minds and Pens to the illustrating this subject. Let us cast our eyes upon the third Century, which, with the two which follow it, may justly (in his esteem) be called, ἀκμή τῆς ἐκκλησίας the very Flower and Golden Age of the Church.

As in that Age Theological Studies flourished every where, so the Church History, which till then was almost totally unknown, began

began to sprout up and grow verdant. The first that set out in that Race (as Eusebius far as is known to us) was *Eusebius Pamphili*, who took his Surname from *Pamphili*, the Martyr, who was his intimate Friend as * *St. Hierom* acquaints us; he was Bishop of *Cæsarea in Palestine*, in the Reign of *Constantine the Great*, (who, as *Cedrenus* tells us, was a Great Historian, and a general Scholar,) and without controversy he was then thought the most Learned Man of the Age. He (I say) as he himself affirmeth in the entrance of his first Book, was the first who applied himself to Write an *Universal History of the Catholick Church*; Beginning therefore with the Birth of Our LORD, and proceeding accurately through all the times of the Tyrants, he describes the Series of the Affairs of the Church, the Successions of the Apostles, and other illustrious Doctors in the Church. The Doctrine of the Gospel; the Persecutions which Tyrants moved against the Church, and the Martyrdoms that followed in them, and the perverse Doctrines of Hereticks; all which he deduced with a mighty Industry in Ten Books, to his own times.

Eusebius also wrote the Life of *Constantine* in Four Books, which are now extant, and acknowledged to be genuine by *Photius*. But then, as he followed the Example of *Xenophon* (who described the Institution and Endorsium of *Cyrus*, more than he might propose to our Contemplation the

flourished An. Chr. 330.

** Libro de illust. viris.*

Vide Circul. præfat. Apparat. n. 35.

the Image of a good Prince, than that he might give a true History of him;) so *Eusebius* did not so much dress up the History of the Life of *Constantine*, as a *Panegyrick* of the Praises of that Prince, and his glorious Actions. And therefore *Phorius* called that Piece, *An Encomium*, in four Books. And certainly he has therein represented to our eyes the Lively Picture of an excellent Prince, which the most potent Kings and Princes may contemplate to their great Advantage, as *Grynæus* rightly observeth.

And the Reverend Bishop of *Chichester* observes also, that *Eusebius* collected the History of the Martyrs out of the Archives, or Registers of the Churches, and the Commentaries of the Publick Notaries, and the common Tables or Catalogues; Nor was
 Ibid. Num. 14 & 18. it (saith he) only a Brevary designed for the reciting their Names, of the same Nature with the Martyrologie, which is now in use in the Church of Rome, drawn up by Bede, Usuardus, or other such like Authors; or like the Greeks Menologies; but they were Historical Narratives of the things that happened, and Commentaries written at large, as the Reverend Prelate proves out of *Eusebius* himself. Where, speaking of *Apollonius*, he saith, If any Person is desirous exactly to know his Words spoken before the Judge, and what Answer he gave to the Questions of *Perennius*, and his Apologetick Oration which he made before the Senate; Let him be pleased
 Lib. 5. c. 10.

sed to read the Book which we composed of the Actions of the holy Martyrs. But that Voss de Work of Eusebius, and many others (of Hist. Gre. which St. Hierome makes mention amongst the Ecclesiastical Writers) are lost, and have not fallen into the hands of the Men of these later Ages. A. 2. c. 17.

But there is not a few who detract what they can from the Authority of Eusebius, and say, That his Church History was rejected by Pope Gelasius in a Council, and pronounced an Apocryphal Book. But for the asserting the Authority of Eusebius, it is sufficient that Gelasius himself tells us, in the beginning of that Censure, that the Chronicle of Eusebius of Casarea, and his Ecclesiastical History are not to be intirely rejected, for the rare and excellent Knowledge they afford us: Which is also said by Volateranus, in the Decretals, Eusebius his Chronicle and Church-History only are received. But if any body thinks otherwise, let the confirmation of Melchior Camus be considered, Lib. 5. his Words are these; It is sufficiently apparent, that all the rest of Eusebius his Church History pleased Gelasius and the Council; in that they are pleased to acquaint us with what displeased them; and therefore if you take out the Fable of Abgarus, and the Commendations of Origen, they say (in a manner) that all the rest of his History is worthy of our credit and belief. Lib. 11. p. 543. The Judgment of Scultetus Calin. Medulla Com. 3. p. 6. pleaseth me as to this very much, which Medulla. Com. p. 6. he unfolds in these Words. Those Books which

contain the History of the Church, do sufficiently demonstrate, that that Story of the Primitive Church is true, which is fetch'd from the genuine Writings of the Orthodox Fathers : for as long as Eusebius in his History follows Justin, Irenæus, Origen, Tertullian, Cyprian, Clemens Alexandrinus ; and such other Fathers of approved Faith, he is an Historian worthy of our belief and trust : But whenever he quotes Tradition, and appeals to things that were reported but not written, then he mixeth many things that are fabulous. Thus far Scultetus. The truth is, the Papists do frequently reprehend Eusebius with great bitterness, and fiercely fall upon him ; but above all others, Cardinal Baronius (as the same Scultetus observes) discovers his hatred of Eusebius ; for which he had no other reason than this, viz. *He being the Historian who hath prosecuted so largely the Commendations and Donations of Constantine to the Church, has not only not mentioned his Grant to the See of Rome, but has plainly intimated it to be false, in Writing, that Constantine was not baptized by the Pope at Rome ; but by another at Nichomedia. But they pretend too that he was infected with Arianisme, and that he ever favoured the Arian Party ; and therefore he is sometimes accused of Partiality. That he was infected with that Heresie before the Council of Nice, is in truth too apparent to be denied : but then some write, that after that time he willingly embraced the Authority of the holy Fathers of that Council, and*
lived

Ibid. p. 2.

lived most holily and piously in the Catho-
lick Doctrin. Yea, it is reported amongst
the Greeks (as *George Trapezunce* bears wit- *Præfat. ad*
ness) that at the command of the holy *Nicol. V.*
Fathers, he drew up the *Nicene Creed*;
which he composed in such Words, that
he delivered to the Fathers in Writing that
Form, the Son of God was *begotten and not* *Hist. Erl.*
made, being of the *same Substance with the* *Socrat. l. i.*
Father : by which Words that Heresie was *c. 5.*
without controversie condemned. And it *Cassiod.*
is most certain, that he did by Letters give *Hist. Trip.*
a most full and perfect account to his Ci-
tizens of what was done in that Conven-
tion, which Letters are still extant, as *L. 2. c. 11.*
Donatus Veronensis writes.

Præfat. ad
Paul. 3.

But to proceed, the History of *Eusebius*
reacheth to the year CCCXXV. And *Ruf-*
finus, a Presbyter of *Aquileia*, an Emulator
of *S. Hierome*, translating this History out of
Greek into *Latin*, added two Books of his
own, and continued the History to the
death of *Theodosius* the Emperor, *An. Chri-*
sti CCCC. But then in his Translation he
took too great a Liberty, and in his own
Addition he borrowed much from *Eusebi-*
us ; and therefore *Joseph Scaliger* in the Ap-
pendix of his incomparable Work, *de E-*
mendatione temporum, calls him a most silly
Authour, and perhaps no hurt will be done,
if our Student pass him by ; for the Histo-
ry of the same times is written more large-
ly and accurately by *Socrates*, *Sozomen*, and
Theodoret.

S 2

These

These three were translated by *Epiphanius Scholasticus* into *Latin* at the request of the *Great Aurelius Cassiodorus*, who made of these three one body of History, and put it out under the name of the *Tripartite Story*. But then *David Chytræus*, a famous Man, who hath done great Service to the World, in relation both to the Civil and Ecclesiastical History, doth admonish and exhort all studious Men, that they should not only read those Fragments which are thus patch'd together by *Cassiodorus*; but also the intire Authors which are extant, and carefully Printed both in *Greek* and *Latin*, and that they should begin with *Eusebius* his *Panegyrick on the Life of Constantine*, in which they will find an uninterrupted History of XXX years; and the chief Edicts and Laws of that Prince, concerning the Christian Religion, carefully expounded in the II^d, III^d and IVth Books, which are the Fountains whence *Socrates*, *Theodoret* and *Sozomen* have drawn many things in the beginning of their Histories.

SECT.

SECT. XXXV.

In what times Socrates lived; from whence and how far he has brought his History: and of Theodoret also, and what is contained in each of his Books. The Censure of Photius on him. Sozomen the Salamine continues the History to the year of Christ CCCCXXIII. A Place of St. Gregorie's against Sozomen considered: and an Answer made to it. The Candor of Sozomen; the Testimony of Euagrius concerning him. Euagrius follows the Tripartite History, and continues to the year DXCVII. Theophilactus Simocatus continued it to the year DCI.

Socrates, Born at Constantinople under Theodosius Junior, the Son of Arcadius, beginning his History about the end of that wrote by Eusebius, with the Victory obtain'd by Constantine against Maxentius, Anno Christi CCCXIII. or rather from that year in which he was first declared Emperor openly in Britain; that is, from the year of Christ CCCIX, he deduced it to the XVIIth Consulship of the aforesaid Theodosius Junior; that is, to the year of Christ CCCXLI. in VII Books, written in a style that is not extraordinarily splendid: the first of which Books contains the times of Constantine the Emperour; the second, those of Constantius; the third, the Reigns of Julian and Jovian; the fourth, those of Valentinian and Valens;

the fifth, those of *Gratian*, and *Theodosius* the first ; the sixth, the times of *Arcadius* ; the seventh contains XXXII years of the Reign of *Theodosius* the younger ; the whole History represents the Church-Affairs of CXL years, as he himself tells us, in express words : in the last Chapter of the VIIth Book ; *This last Book (saith he) contains the space of XXXII years, but the whole History, which is divided into VII Books contains CXL years ; which begins with the first year of the two hundred seventy and first Olympiad, in which Constantine was declared Emperour, and ends in the second year of the three hundred and fifth Olympiad, at the XVIIth Consulship of Theodosius the Emperour.* It is clear from several places, that he favoured the Faction of the Novatians ; for (which is observed by the most Learned *Jacob Billius*) he is extremely pleased, not only when he meets, but when he can but pretend to have found an occasion of speaking much in favour of the Novatians : and if any Man had out of a pious Zeal more sharply treated the Novatians, *Socrates* would be sure to find some opportunity or other to traduce his Name and Reputation ; but so cunningly, that to a Reader of an ordinary capacity he will seem rather to have done it out of a desire of speaking truth, than out of a compliance with his own Anger and Resentment : This, I say, is the Censure of *J. Billius*, a very Learned Man, upon *Socrates* the Author of the Church-History, which I thought fit to insert here,

that

that our Lover of History might make use of the greater Caution in the reading him.

Theodoret lived in the same times, and *Theodo-*
ret.
 was Bishop of *Cyrrus* a City of *Mesopotamia* or *Syria*. He wrote an Ecclesiastical History, from the end of *Eusebius* his History, and the rise of the *Arrian* Heresie, which he hath also brought down to the times of *Theodosius* Junior; wherein he gives somewhat a larger Account of the Actions done in the second General Council, than any other Historian that is extant. In the first Book of his History he gives us the History of the Church under *Constantine the Great*: in the second, he expounds what happened under *Constantius*: in the third, he tells us the Church-Affairs under *Julian the Apostate*; the fourth Book he attributed to *Forian*, *Valentinian* and *Valens*; the fifth to *Gratian*, *Theodosius the Great*, and *Arcadius*: and in the same Book he toucheth the beginning of the Reign of *Theodosius* the younger; the Censure of *Photius* *Tinam. 31* concerning the Stile of *Theodoret* is this; *That it is fitter for an History than that used by So-*
crates, or that of Hermias Sozomen, or that of Euagrius Ponticus; and of the same opi- *Lib. 2. de*
nion is that most learned Man Gerardus *Hist. Gr.*
Johannes Vossius. *c. 20.*

Hermias Sozomenus was Bishop of *Sala-Sozome-*
mine, a City of *Cyprus*, and flourished also under *Theodosius*, to whom he dedicated his History, beginning at the Consulate of *Cris-*

pus and Constantinus, Anno Christi CCCXXIII. he continued it to the Death of Honorius, Anno Christi. CCCCXXIII. which space of time he comprehends in IX Books, the two first of which repeat the things done in the times of Constantine the Great; the third and fourth contain the Transactions under the three Children of Constantine; the fifth and sixth comprehend the times of Valentinian and Valens; the seventh those of Gratian and Theodosius the First; the eighth the times of Arcadius; the ninth runs through the times of Theodosius the Second, as far as the death of Honorius, Anno Christi CCCCXXIII. which was the XVIth year of the Reign of Theodosius Junior. But then the See of Rome refuseth to receive this Historian too, and

Lib. 6. Ep. 31. (these are the Words of Gregory the Great) that because he tells many Lies, and commends Theodorus Mopsuestia too much, and saith, he was a great Doctor of the Church to the day of his death. I was directed to this place by George Hackwill, Professor of Divinity, a Person of a various crudition, and of a singular both Piety and Prudence. But

Lib. II. p. 544, &c. to this Melchior Canus long since replied; That there is no such thing to be found in Sozomen, concerning Theodorus Mopsuestia. And that Gregory's Memory fail'd him, whilst instead of Theodoret he wrote Sozomen; for the Words he mentions are Theodoret's: and Cardinal Baronius supplies us with another Answer, by saying, That Sozomen, the Commender of Theodorus Mopsuestia, is not received

ceived by the See of Rome, as to that particu-
 lar : But in all the rest, he speaking the truth,
 how could he be rejected? And besides, it is ap-
 parent, that Sozomen was not rejected by Ge-
 lasius the Pope (whom no Man can, in the opi-
 nion of the Cardinal, disown; such was his Au-
 thority and Learning) but rather esteemed to
 be of more credit than Eusebius of Cæsarea;
 and his History is accordingly more valued by
 Phocius than that of Socrates. And Canus
 farther answereth, That the Testimony of So-
 zomen was made use of, and approved in the
 Council of Florence, in which the Emperour
 Palæologus was present. However we may
 think candidly of him, not only by rea-
 son of the Sincerity and Veracity which
 he pretends to in his first Chapter, and
 promiseth throughout: for when he was
 to relate the Contentions, Quarrels
 and Perfidy of many Orthodox Men, and
 many other foul Actions done by them,
 he peqrecates the Opinion of a malevo-
 lent humour, as is observed by the Learn-
 ed Casaubon: For he saith he does not
 write these things out of any Pleasure he
 takes in them, but whether he would or
 no; because what was done could not be
 undone: but on the other side, to be si-
 lent as to those things which were done,
 was to betray the truth, and break the
 Laws of a good History. Μάλιστα (saith he)
 ἢ ἀληθείας ἐπιμελήσας χρεὼν, διὰ τὸ τῆς ἰστορίας
 ἀκρίβητος. And again, Πάντα δὲ ὅτι αὖτε ποιῆσαι
 τῆς ἀληθείας ἢ συγγραφεὶα προσήκει. It is fit to
 take

Lib. 5. c. 27.
 &c. 40.
 Tom. 4. ad
 Annum
 438.

In Pref. ad
 Polyb.



take care of truth, in order to the Preservation of the sincerity of History; and again, an Historian should esteem Truth above all other things: But also for the sake of that Judgment *Euagrius* has given of him, whose Words are these; *Eusebius*, *Sozomen*, *Theodoret* and *Socrates* have accurately committed to Writing the coming of our most Merciful Saviour into the World, his Ascension into Heaven, the Acts of the holy Apostles, the Martyrdoms of the holy Martyrs, and whatever else has been done worthy of Commendation or Blame, to the Reign of *Theodosius*, and somewhat farther: this, I say, is the Judgment of *Euagrius Scholasticus*, a very famous Historian of those times, and the first Orthodox Church Historian that wrote, if we will believe *Baronius*, or at least his † Epitomizer.

† *Spondanus ad Annum* 565 *Woomyet* *Catholon* represents as not overmuch averse from fabulous Legends. *Exercit.* 13. *An.* 31. n. 58.

And here *Euagrius* himself follows the Writers of the *Tripartite History*, and begins his Story where *Socrates* and *Theodoret* end theirs; that is, from the calling of the Council at *Ephesus* by the Authority of *Theodosius* the younger, about the year of Christ *CCCCXXXI*, in which *Nestorius* was condemned; and he continues his History to the *XIIth* year of the Reign of *Mauritius*, which is the *DXCVII* year of Christ, and he flourished mostly under this Emperor and his Successour *Tiberius* the Second. This History of *Euagrius* consists of *VI* Books; in the first of which he comprehends the times of *Theodosius* the younger

younger; in the Ild-those of *Martian* and *Leo* the *Thracian*, as he is commonly call'd; in the III'd those of *Zeno* and *Anastasius*; in the IVth those of *Justin* and *Justinian*; in the Vth those of *Justin* the Second, and *Tiberius* the Second; in the VIth he goes on to the XIIth year of *Mauritius*, who was Son-in-Law to *Tiberius* the Second, and is by some call'd the *Cappadocian*. And this was the year of Christ 597, as I have said above. And with the same times that *Euagrius* hath thus written, concur the Histories of *Procopius*, *Agathias* and *Jornandes*, of the Affairs of the Goths; and the *Miscellane* History of *Diaconus*, from the XIIth to the XVIIIth Book; and to conclude a great part of *C. Sigonius's History of the Western Empire*, which I thought fit to tell the Reader here, that he might know where to find an Enlargement of the Histories of those times.

The Civil Histories of that Age.

Theophilactus Simocatus was famous about the year of DCXII, and is a delicate Writer amongst those of the latter Greek Historians: he wrote VIII Books of the Actions of *Mauritius*, which the Reader is to begin when he has read *Euagrius*. Nor 'is it possible he should repent of this small Labour, because he brings the History to the year of Christ DCI, to the very Murder of *Mauritius*; and that not perfunctorily, but accurately and elaborately, so that others have deduced their borrowed streams from him, as from a River, as

Theophilactus Simocatus.

Pontanus

the Jesuite faith. His Temper is soft, and exceeding honest, and his Writings discover and testifie a Learning above the ordinary pitch.

And now if the Reader please, let us take a stand a while, and look back, and see how much of our designed Journey is expedited, and let us consider how, and by what means we are arrived at the end of the VIth Century after Christ. *Eusebius* comprehends, in his History, somewhat above CCC. years; *Socrates*, *Theodoret* and *Sozomen* have added to this CXL. years more; and then the History is brought down about CXL. years farther by *Enagrius*: and *Simocatus* makes up the rest of the time (as is said above) to the Six hundred and first year after Christ: in which year *Mauritius* the Emperor, with his Wife and Children, was Murthered by *Phocas*, who succeeded him in the Empire.

A D.

ADDITION.

All these Church Historians were a few years since put out in *Greek* and *Latin* by *Valesius* a *Frenchman*; with excellent Notes, and a new Version of his own, in three Volumes in Folio; which were soon after translated into *English*, and put out in one Folio. And they are very exactly translated, and indeed somewhat the less delightful to the Reader, for being so nicely true and curious.

For the clearing of many Chronological Difficulties which will occur in this Period, nothing can be of greater use than the Learned Treatise lately Printed by Mr. *Henry Dodwell*, *scilicet* V. C. *Johannis Pearsonii S. T. P. Cestriensis Nuper Episcopi Opera Posthumum Chronologica, &c. de Serie & Successione Primorum Romæ Episcoporum*. This with the Additions made by Mr. *Dodwell*, will conduct the Reader from the 34 year of Christ to the year 311. It was Printed in Quarto at *London* in 1688.

SECT.

S E C T. XXXVI.

In the Seventh Century, and two or three which follow it, those Writers of Church History, who could treat it as it deserved, were very rare. The Legends of the Saints. Oceans of Miracles and Wonders. The Times of Rotomantados and Ignorance.

THE Authors above recited have brought us to the VIIth Century; which, if any Man search diligently, with two or three which follow it, I believe he will hardly find any one Author who has handled the History of the *Catholick Church*, according to its dignity. There were indeed in those Ages some, who wrote the Lives and Legends of some of the Saints, and the Acts and Passions of the Martyrs: but then they swarm with Fables, and obtrude upon credulous and superstitious Men whole bed-rolls of Miracles. And as *Bellermin* himself saith of *Simeon Metaphrastes* (who flourished Anno 859.) they add many things of their own invention,

Lib. de Eccl. Scrip. p. 850. and write them not as they were, but as they might have been done, in the times of *Damasen*, and *German* the *Constantinopolitan* amongst the *Greeks* (saith our Reverend Bishop) and in the times of *George* the Dialogist, and the other *George* of *Tours*; and in the times of our venerable *Bede*, the Ocean of Miracles and Wonders burst

in

in upon the Church, and overflowed it, which were then sent out of all and every Cloister, Hospital, Church-yard, Xenodoch, or Hospital for Travellers and Strangers, and out of every Thole, Cave and Cupelo.

And almost the same thing is said by the famous Casaubon; In the Historical Monuments (saith he) of those Ages, the Accounts of the Miracles wrought by the Saints, or In Proleg. their Images or Relicks filled the whole Book, ad Exercit. &c. Upon which account a Learned Man said, He doubted whether those Ages were to be call'd, *Kαὶρὲς τεργολογίας, ἢ ἀγνοίας*; Times of Rotomantados, or Wonder-making, or of Ignorance. And he will not seem (to me) to err much, who shall affirm both things of these times; especially if he has respect to the Western Empire, and the Latin Church and Writers under that Empire. For after these horrible inundations of the Barbarous Nations, the Roman Empire falling into ruin, together with it all the Knowledge of good Learning fell also; and an amazing Barbarity and Ignorance poured in upon the Western parts, and all the cultivation of Arts and Wits withered away, as if they had been stricken with a Pestilential Vapour; and lay both neglected and despised, *insomuch, that as to Learning* (they are the words of the Learned Bishop of Chichester) after Isidorus Hispalensis (who died in the year of our Lord *In Pref. ad App. n. 38.* 636, or

636, or thereabouts) to Venerable Bede our Countryman (who lived about the year 731,) those who were but moderately versed in the more Politic Literature, were scarce so many in number as the Gates of Thebes, or the Mouthes of the Nile. And I will add those that followed in the two next Centuries amongst the Latins, were not much more numerous: But you will say perhaps then, Greece will yet afford us some. And therefore let us now proceed and take a view of them.

S E C T.

S E C T. XXXVII.

Nicephorus of Constantinople may follow Simocatus. Nicephorus Callistus full of Errors. Georgius Cedrenus; and the Censures of Scaliger and Vossius on him.

L Et, therefore Nicephorus Patriarch of Constantinople follow Simocatus; he lived in the Times of Copronymus, about the year of Christ DCCL. and wrote a Breviary, or short History of Affairs, from the Murder of Mauritius (where Simocatus ended) to the year of Christ DCCLXIX. which Author was first published, together with a Latin Translation, by that famous Man, Dionysius Petavius. There is indeed another Nicephorus, known by the Sirname of Callistus, who lived long after the former, for he was born MCCC. years after Christ, and flourished under Andronicus the Greater, and Andronicus the Lesser his Nephew. This latter Nicephorus begins his History with the beginning of the Christian Religion, and continues it to the death of Phocas, who succeeded Mauritius, that is, to the year of Christ DCXXV. But all the peculiar errors of the Greeks are to be found in this Author (as Bellarmine Descript. faith) especially such as are Historical. And the Reverend Bishop of Chichester numbers him amongst those Authors, who out of foolish superstition, were extremely

T

prone

prone to believe, and put out, or rather obtrude upon the World, prodigious and nauseous Fables.

Cedrenus. Georgius Cedrenus the Monk was a little more ancient than Callistus; he wrote a *Compendium* of Histories from the beginning of the World to Isaacius Comnenus, that is, to the year of Christ, MLVII. in which times he seems to have flourished. But then neither is this Author said to be of any great credit. It is apparent by these words of his, what the great Scaliger thought of him; *The whole Work of Cedrenus (saith he) is a heap of Chaff, or a Collection made up of many Pieces, some base, some noble, some good, some bad, some intire, some torn.* The Judgment of the Learned Vossius concerning him, is a little more favourable; for thus he represents him; *He is a little more diligent than Zonaras in the Bizantine affairs: but then in those things which fell before the division of the Empire, he is less exact than Zonaras; Nor is his style equal to his, or that of Nicetas, or Gregoras, or many others; and yet in this Rhapsody, I had almost called it a Chaff heap, it is possible to find some noble pieces:*

* Scaliger And to conclude, they both * tell us, that he transcrib'd, to a word, Georgius Syncellus, and Theophanes, who continued him: and Gesner tells us the whole History of Cedrenus, from the death of Nicephorus the Emperor, commonly call'd Botomus, to the Reign of Isaac Comnenus (a very few

* Scaliger
and Vossius.
Georgius
Syncellus,
Theophanes.

few things excepted) is extant under the name of *Johannes Curopalata*, which is also confirm'd by the most Learned *Casaubon*; so that one of them must of necessity steal out of the other.

S E C T. XXXVIII.

The Third Tome of Zonaras commended to the Reader; And at the year 1118. Anna Comnena ber Alexiades. The high Commendations of that Lady.

Johannes Zonaras flourished above Fifty years after Cedrenus, about the year of Christ, MCXX. he (as is observed above, amongst the Civil Historians) wrote an Universal History, which he divided into three Tomes; the last of which is thought fit in this place to be recommended to the Reader. For, in this, he laboured to describe more exactly whatever had been done in the East, from Constantine the Great, and his Successors, to the times of this Author; that having been till then attempted by few Men. A very Learned Man observes, that in both his two first Tomes, there are many things not mentioned by any other Author; but that in his third Tome, for the most part he gives account of those *Bizantine* affairs which are not mentioned by any other Historian besides himself; and were

Ann Chri-
st. 1118.

Anna
Comnena.

it not for him, we should have been ignorant of a great part of the Actions of the latter Emperors of the *East*. Besides, he interwove the History of the Church of *Constantinople*, and of the Controversies in Religion that were moved in the *Eastern* Church, and continued it down to the death of *Alexius Comnenus*, an Emperor who Reigned in his own times. But that is much to be observed, which is remarked by the Learned *Vossius*, that in the affairs of his own times he is very careless, and contracts the Life of *Alexius Comnenus* into a very narrow compass. But then *Anna Comnena*, the Daughter of this Emperor, supplied this defect, who wrote several Books on the Life of her Father, and call'd them by the Name of *Alexiada's*. *Zonaras* in his Third Tome, near the end, doth much commend the erudition of this Lady; where he speaks of the Learning and Power of *Bryennius Caesar* her husband, in these words. *And he also was given much to study, and his Lady did not take less, but rather more pains in Learning, speaking the Attick Dialect perfectly; and having a very sharp wit for the Contemplation of the most abstruse things. Nor doth the Historian stop here, but goes on and shews, how she became so very Learned. Having (saith he) by the benignity of Nature, obtained great faculties, and improv'd them with industry; she spent much time in reading, and the conversation* of

of Learned Men, which she heard diligently. But many have a great suspition, that this Royal and Learned Lady, out of her great Love for her Father, is a little too partial in this her History.

S E C T. XXXIX.

Nicetas Acominatus follows immediately after Zonaras; after Nicetas, Gregoras. Lippius his Judgment of both these Writers. The fidelity of Gregoras call'd in question. Johannes Cantacuzenus is in this place commended to the Reader by the Learned Vossius; after the former follows Laonicus Calcochonylas.

AFTER Zonaras, Nicetas Acominatus, or Nicetas Choniates immediately follows in order, and subjoins his History. For where Zonaras ends, there Nicetas begins, and prosecutes the Story somewhat largely and freely for LXXXV. years, to the taking of Constantinople by Baldwin the Flandrian, and the year of Christ 1203. He was born at Chonis, a Town of Phrygia, from whence he took his Sir-name.

The Chronicle of Gregoras Logothetes may here also have its place; he has the History of the taking of Constantinople, and of the events that followed for almost LX. years, that is, from Baldwin the Flandrian, to Baldwin the last Emperor. Both Zo-

Gregoras.

navas and *Choniates* had great employments in the *Constantinopolitan* Empire; which made them the fitter to write their Histories; the first was the great

(a) Signifies according to some, the Captain of the Watch; according to others, the Colonel of the Millenary Regiment.

(b) *Logothetes* signifies Lord Chancellor.

(a) *Drungar*, and prime Secretary: and the latter was the great (b) *Logothetes*, and Lord Chamberlain of the Sacred (or Presence) Chamber. After *Nicetas* follows also *Nicephorus Gregoras*, who

Nicephorus Gregoras.

wrote an History of CXLV. years, to wit, from *Theodorus Lascars* the First, to his own times, or to the death of *Andronicus Palæologus* the latter, which falls in the year of Christ 1341. We must confess, these two last did not make it so much their business to describe the History of the Church, as that of the Empire, or Civil State: yet because they sometimes intermix things belonging to the Church, briefly, as occasion serves, and are therefore reckon'd by others amongst the *Ecclesiastical Writers*; and also because *Choniates* connects his Narrative to the History of *Zonaras*; and *Nicephorus* makes it his business to supply, or fill up what *Choniates* had omitted, as if he had designed to perfect the body of the History, therefore I could not omit them; and that the rather, because amongst the latter *Greeks*, there are no Authors of better note than these: for the enforcing which last reason to the Lovers of History, and that we may with

with the greater felicity induced them to the Reading of these Authors, I will hear paint out the judgment of *Justus Lipsius* upon them. I confess (saith he) that *Nicetas* is In Not. ad not yet publickly and commonly much taken notice Polit. 1. c. of: but he is worthy to be more known; being of a pure and right judgment, if there were any such in that Age; his style is laboured, and tastes of Homer and the Poets very often: but then the subject and relation it self is distinct, clear, without vanity or trifles, as short as is fit, and faithful: there is in him frequent and seasonable reflexions or advices: his Judgments of things are not only free, but sound. In short I wish all Statesmen would read him, and then I shall not question but some of them will pay me their thanks for this judgment of him, at least I am sure they will owe me thanks. Thus much of *Choniates*: and of *Gregoras* he gives this judgment; *Nicephorus Gregoras* takes up the History where *Nicetas* ends it, and brings down the thread of his Narrative, but he doth not deserve the same commendations; for though he wrote the History of affairs, from the taking of the City of Constantinople, to the death of *Palæologus* the latter, yet he did it not with the same correctness or industry; and has more of the faults of his Age than the former; he is redant and wandring, and indecently, and sometimes imprudently mixeth his own Conceits and Harangues. Yet his Judgments are thick sown, and for the most part right: the causes of events are curiously inquired into, and represented; Piety is inculcated, and many things are seasonably assigned, and turn'd

Nicephorus Gregoras.

ever to the first cause, that is to God. In truth, no Writer has more asserted PROVIDENCE and FATE. He is to be read for this cause, and also for another; that is, that the greatest part of his History represents a state of affairs, not much unlike our own times; for you will find in him Contentions and Quarrels concerning Religion, not much unlike those in our days. Thus far goes *Justus Lipsius* in his Accounts of this Author. But then there are some Men of great skill in History, who have some scruples concerning the fidelity of this *Nicephorus*, especially in the affairs of *Andronicus Palæologus*, where he ends as I have said above.

Voss. lib. 2.
de Hist.
Græc. c. 28.

And therefore if the Reader please, he may there take in *Johannes Cantacuzenus*, who of an Emperor, became a Monk, and wrote an excellent History under the Title of *Christodulus*, of the Reigns of *Andronicus* the younger, and his own.

Voss. de
Hist. Græc.
lib. 2. c. 29.

The Learned *Vossius* commends this History, on many accounts, to those that are conversant in the Study of History. This History (saith he) ought to be the more esteemed, because it was written by a Person who had not always led an obscure private life; but who was first a * great Officer in the Family and Court of *Andronicus Junior*; and after his death had the tutelage of his Children; and afterwards (the Senate desiring, and the affairs of the Empire requiring it) he was elected Emperor, and behaved himself prudently and valiantly in that Royal station. To this may be added, that he did not write of things which were scarce known to him,

* I suppose
Magnus
Domestici-
cus signi-
fies Lord
High
Steward of
the House-
hold.

him, but of such transactions as he was present at, and had the chief conduct of: and, in truth, I think there is hardly any one amongst the Modern Greeks, who ought to be preferr'd before him. This Royal Historian flourished about the year of Christ 1350. *this History consists of VI. Books (as Vossius there saith) whereof the two first treat of the Reign of Andronicus; the remaining IV, of his own Reign, and what he did after the death of Andronicus. He was made a Monk in the year of Christ 1360. when he took the Name of Josaaphus. Thus far the Learned Vossius.*

And that our Historian may not here be at a loss, or interrupt the thread of his Reading, till he have seen the last period of the *Eastern Empire*: And the deplored state of the Church there (upon that revolution;) he may be pleased to subjoin to the former the History of *Laonicus Chalcocondylas* the *Laonicus Athenian*. For he will diligently shew what *Chalcocondylas* followed, and how at last that August, or Royal City, which was not content to be the Second City of the World, but greatly emulated *Rome*, the Sovereign of the Earth, fell into the Power of that Potent Tyrant the *Turk*, the bitter Enemy of our Faith, and of the most Sacred *Cross*. And he doth also most excellently describe the Rise, Encrease and Progress of this Tyrant and his Nation. He begins his History from *Ottoman*, the Son of *Orthogulis*, who began to Reign about the year of Christ MCCC. which he has compos'd in X. Books; and

it

in it he has comprised the Story of the Eastern Church and Empire. And he continues it not only to the year MCCCCLIII. in which Constantinople was taken by Mahomet, but also as Vossius assures us, to the year 1463. in which this Mahomet the 11d. stoutly defended himself against Matthias King of Hungary, and the Venetians, who invaded his Kingdom. And Vossius saith also, Blasius Vigenarius of Bourbon put out this History in French with Notes, which was Printed at Paris in the year 1620.

De Hist.

Græc. lib.

2. c. 30.

S E C T.

S E C T. XL.

Blondus Foroliviensis may supply the want of the Greek Writers, as to the Church History, with some others. Sigebertus Gemblacensis. The opinion of Cardinal Bellarmine concerning him, Robertus the Abbat continues Sigebert to the year 1210. The Hirshavan Chronicle to the year 1370. and the Additions to that Chronicle to the last Century. The Cosmodromus of Gobelinus Person, where to be Read, its commendation. In the stead of it may be read Albertus Crantzius his Metropolis; inso which many things are transcribed out of the Cosmodromus; and the History brought down from the times of Charles the Great, to the year 1504. Naclerus also may supply this defect. And that the Reader may avoid Repetitions, he may begin with the middle generations of the Second Tome. Johannes Sleidanus wrote Ecclesiastical Commentaries, from the year 1517. to the year 1556. which are continued to the year 1609. by Caspar Lundorp.

THE Authors I have given account of in the three last Sections, have written altogether of the Eastern affairs, and do scarcely at all touch the State of the Western Church. This defect may be supplied out of Blondus Foroliviensis, who will serve in stead of many; who has (as is above observed) comprehended

Blondus
Forolivi-
ensis.

comprehended in his *Decads* an intire and continued series of affairs, from the declension of the Empire, and the year of Christ CCCCVII. to the year MCCCC, and what he wants, the following Authors will make good.

Sigebertus
Gemblacen-
sis.

And in the first place I shall begin with Sigebert, a Monk of Gemblours, a celebrated Abbey in Brabant, who was famous about the year of Christ MXCIV. he begins his

* Bucho-
ler. *Ad. An.*
379.

Chronicle in the year * CCCLXXXI. (that is a little before the end of the Tripartite History, and continues it to the year M. C. XIII.

† De scrip-
toribus

† Bellarmine accuseth him of bearing ill-will to Gregory the VIIth, Pope of Rome, out of a

Ecol. Ann.
1101.

great affection to Henry the IVth, Emperor of Germany: and perhaps he might favour

† Common-
ly call'd
Hilde-
brand.

the Emperor; the Cardinal goes higher, and reproacheth him for Lying, in his account of the death of that Pope; but how truly, let the Cardinal Answer for himself.

Robertus
de monte
Chronicon
Hirsh-
wense.

Robertus Abbat of Mons, continued Sigebertus his Chronicle to the year MCCX. and the Hirshavan Chronicle of Trithemius, to the year MCCCCLXX. and to conclude the Para-

Abbas Ur-
spergen-
sis.

leipomena, or Additions of the Abbat of Ursperg, brought down this Story to our Age almost.

Or if these do not please the Reader, we can furnish him with other which deserve as well to be read as these. And the first in this set shall be Gobelius Person, (he was Dean of Bielefeld in the Bishoprick of Paderborne. This Work was Printed in the year

1599

1599 at *Franckfort*, and Illustrated with Notes by *Henry Meibom*: and in the year 1688 by *Henry* his Grand-Son, amongst many other excellent Historians, in two Folios at *Helmstad*,) an Author not to be despised in the opinion of the Learned Men, who wrote an Universal Chronicle, which he call'd the *Cosmodromus*: in which he has given an account both of the Civil and Sacred, or Church History, from the Creation of the World to the year of Christ 1418 in which time *Sigismund* the Sun of *Charles* the IVth was Emperor. He *Albin.* divided his whole Work into six Ages, and it *Hist. Sax.* appears in every one of them; that (accor. 246. ding to the capacity of the times in which he liv'd) he was a person of no vulgar, either learning or diligence, and study in the searching out of what pertains to History. But if the Reader be not willing to give himself the trouble of a repetition, of what passed before the Birth of Christ; when he comes to this Author, he may begin with the VIth Age, which takes its Rise at the Nativity of our Lord.

And if he is not at all pleased with this Author, he may then pass on to *Albertus Crantz* *Albertus Crantz.* *ius*, who wrote an History, which he stiles the *Metropolis*, or an Ecclesiastical History of the Churches built or restor'd in the times of *Charles* the Great. In the Writing of which History he made great use of *Gobelinus* his *Cosmodromus*, and transcrib'd sometime intire Pages out of it into his own work, which was afterwards done by many others, as the Learned

ned *Vossius* bears witness. *Crantzius* begins at the times of *Charles* the Great, and goes on to the year MDIV.

Jo. Nauclerus.

Johannes Nauclerus also, a Noble *Schwaben*, wrote a Chronicle in two Tomes, from the beginning of the World, to the year MD. the first Volume contains LXIII. Generations, that is, all the Generations of the *Old Testament*; the second Volume, with the Appendixes, comprehends, in LII. Generations, all those of the *New Testament*. And before this Work was published, *Philip Melancthon*, partly by new Methodizing, and partly by encreasing and changing it, made it much the more desired, and the more useful and delightful also when it came out. And here too, the Reader may begin with the Second Volume, or from the Middle Generations of the Second Volume, if he be desirous to avoid the repetition of those things which he had before read in other Authors.

Jo. Sleidanus.

Johannes Sleidanus also, in the memory of our Fathers, wrote Commentaries concerning the state of Religion, from the year MDXVII. to the year MDLVI. (*wherein is the History of the Rise of the Reformation throughout all Christendom*) which is continued in III. Volumes by *Caspar Lunderpius*, to the year MDCIX.

Caspar Lunderp.

There was in 1688 Published a New English Version of this excellent Author *Johannes Sleidanus*. And in the Preface to it a larger and fuller Account of that History is given than has yet been Published any where.

S E C T.

S E C T. XLI.

Venerable Bede and Ufuardus are by no means to be neglected, nor the Writers of the Lives of the Popes of Rome, as Anastasius Bibliothecarius, and Bartholomæus Platina their great Elogies; Onuphrius corrected and continued Platina to the year 1566. Sigonius interwove the affairs of the Church with his Civil Histories, and so deserves to be esteem'd a Church Historian: the Elogies of Sigonius and Onuphrius.

BESIDES these, there are extant not a few other Historians; which are not less to be valued than those we have mention'd. Amongst which, in the first place, I reckon Venerable Bede our Country-Bede. man, who wrote Annals from the beginning of the World to the Reign of *Leo Icomachus*, in whose times he flourished, Anno 730. when this diligent and pious Writer comes near his own times, he gives a larger account of affairs than in the former Ages.

Ufuardus, a Monk of *Fuld* in Germany, Ufuardus
but a Frenchman by Birth, and the Scholar Fuldensis
of *Alwin* or *Alcuinus* our Countryman, by the command of *Charles* the Great, put out a *Martyrologie*, in which he described the Lives of the Confessors, and other Saints, in few words: and this is now extant to the no
small

Bellar. *de small advantage of Church History*; that I may use the words of a very Learned Man.

script. Eccl. Anno
312.

Anastasius
Bibliothecarius.

Tom 9. ad
Annum
752. &
799.

Platina.

I think those who have written the Lives of the Popes of *Rome*, are to be prized equally with the best Writers of the History of the *Western Church*, or rather before them; especially *Anastasius Bibliothecarius*; and *Baptista*, or *Bartholomæus Platina*. In the first of these we have the Lives of One hundred and nine Popes of *Rome*, described sincerely and faithfully, without any varnish of deceitful Oratory; (as a Learned Man of *Mentz* expresseth it) which is all the Popes, from *St. Peter* the Apostle, to almost the year of our Lord *DCCCLXX*. that is, from *St. Peter* to *Nicholas* the first, who died in the year 867. We have a noble commendation of this Writer in the Great Annalist *Baronius*; for thus he speaks of him. *Anastasius Biblioth.* though in a rude style, yet with great fidelity, described the History of Affairs; yea, we have not one Writer who has more faithfully, or better given a relation of the affairs of his own times, for he had a greater esteem for Truth with simplicity, than for Lies well painted. And the great Historian *Carolus Sigonius* thus commends him. This Writer (saith he) ought to be much valued by us, because he has those things which are not to be found elsewhere, either in better or worse Writers.

Bartholomæus Platina (for that Christian Name is given him by *Volaterranus*, and the most Learned *Vossius* has proved by very good

good Arguments, that it is his true Name, though he is by most other Writers call'd *Baptista*) Wrote the Lives of the Popes to *There is a Paul* the 1st. bringing to light, with an inge-^{new Verifi-}nuous labour, and an uncorrupted veracity, on in En- the actions of those *Papal Princes*, as *Paulus* ^{gliss of} *Jovius* writes of him, with whom the judg-^{thor in the}ment of *Volaterranus* concerning him exactly *Press. with* agrees; for he affirms, that *he was a grave a continu-* *Man, who hated lying, and which is worthy of* ^{ation to} *much wonder, that having spent his youth in* *Pope.* *Arms, he began to study in his old age:* He li- *Ecclog 19,* ved in the times of Pope *Sixtus* the IVth, to *Vir. Illust.* whom he dedicated his Work, and by whom *Volat. 1 21* he was made Keeper of the *Vatican Library.* *f. 246. b.* *Anno Ch.*

Onuphrius Parvinius wrote Notes upon *1471.* the foregoing Author, which in the opinion *others* of *Bellermine*, are not to be despised. And by *place him* the Addition of the Lives of XIV. Popes, *in 1453,* brought down the Story to Pope *Pius* the Vth, and to the year MDLXVI in describing of which Lives, *Onuphrius*, besides the Public Annals, and the Diaries and Acts of the *Onuph. in* Consistory chiefly made use of *Raphael Vola-* *præfat. ad* *terranius*, and *Paulus Jovius*, transcribing *Lectorem,* some things from the latter, but with great brevity.

And to conclude (as we observed, speaking above of the Civil Historians) the Learned *Sigonius* hath, with a singular care, collected *Sigonius,* what his industry could possibly discover, of the affairs of the *Western Empire*, which did any way concern the Church, as well as the Civil State; and hath recommended them

to posterity in an elegant style, as truly as he could, considering the obscurity of the things, the disagreement of Writers, and the great remoteness of those times: he begins with *Dioclesian*, and *Maximianus* the Emperors, in the year of Christ CCLXXXI. and he ends with the death of *Justinian*, Anno Christi DLXV. and here also the same Authors Histories of *Bononia*, and that of the Kingdom of *Italy*, may be taken in too.

The same thing that is thus done by *Sigonius*, is also perform'd by *Flavius Blondus Forlivienfis*, who begins his History a little lower, at the year of Christ CCCCVII. but continues it farther than *Sigonius* has brought his, to wit, to the year MCCCCXL. but then he has not employed the same Accuracy, or Elegance with the former; For *Blondus* his style is not very excellent (as is acknowledged by *Volaterranus*) and in ancient affairs he sometimes mistakes; yet considering the times in which he lived, he has done very well; which, as the Learned *Vossius* tells us, was about the year of Christ 1440. and that he was Secretary to Pope *Eugenius* the IVth, and to several other Popes.

Lib. 3 de
Hist. Lat.
p. 531.

S E C T.

S E C T. XLII.

The Magdeburgian Centuriators put out a most excellent Work of this nature. The Judgment of the Reverend Bishop of Chichester upon it. What is contain'd in that Work worthy of praise. The foundation of it well laid. From whence the Materials for the Structure are fetch'd. An excuse of the defects.

BUT now if our Reader of Histories thinks it too great a labour to read over so long a series of Authors, and doth rather desire to fix upon some one or two (wherein he may find as it were all the rest) we have for him the *Magdeburgian Centuries*; chiefly penn'd for this end, by several Learned Men, that they might lay before the eyes of Men, 1. What the Faith of the Church was in every Age; 2. What was the external form of Discipline. 3. And what Changes have happened in her; which they accordingly did perform very well, and put out a Work which deserves great commendations, and is very useful to the Church, especially in our times (in which so many and great Controversies concerning both Faith and Discipline are moved.) But then this Work must be sometimes cautiously and circumspectly read. Concerning which, may I have your leave to represent the judgment of the Reverend Bishop of Chichester, in his own

words, by which you will understand, how the former Church Histories are to be esteem'd in comparison of this; and what is most particularly to be observed in this Work. For thus the most Learned Bishop discourseth. *After a sort of Chronological Tables, and Delineations of the Ages which succeeded after the Apostles, in which were represented not the το σώμα, or the το σύνολον, the Body or whole (of the Church History) but some Adumbrations of the Great Lines, or Figure of it, with a Lighter Labour, though not unprofitable: after some vintages of the Ecclesiastical History, in which the bunches of Grapes had been gathered here and there, as occasion served by parts, at length a number of Men were found, who seriously undertook the business, and afforded us a plenty of Wine; to wit, those who are call'd the Magdeburgian Centuriators; who made a noble attempt, undertook a difficult work, and an Herculean enterprise; for they removing the Rubbish of Antiquity, which lay dispersed here and there, and broken, dissipated and cast down; out of that confused heap, built for the use of the Christian World, a certain curious Edifice, of a wonderful advantage and use; in which there are many things which thou canst not but commend and admire, and not fewer which thou canst not approve. The Reverend Prelate goes on in a more particular enumeration, in acquainting us with what he esteem'd worthy of praise and approbation: and I would gladly persuade and admonish our Reader diligently to observe his words. Certainly* (saith

Apparat. n.
47. Præfat.

(saith he) *their order or disposition of things is Magnificent, the series and method Singular; the disposition of affairs and times, which they observe and represent, through every Century, accurate; so that they have distinctly exhibited them; their (Ἐξέτης, Fidei) Representation of the Faith; and (Παράδοξις, Disciplinæ) Practice of the Discipline; as also of the Manners of Men, and of the progress and encrease of Vertue; the Pests and Spots of the several Ages on the other side; their Heresies, Errors and Deviations from true and sincere Piety; their Schisms and Factions which sprung out of Ambition; and the Men who were fam'd in every Age for Erudition, and commended for Sanctity; these, I say, and the like Ornaments of the Centuriators, which neither can, nor ought to be denied, strangely affect our Minds, and cast a pleasant Light upon them; and commend not only the things that are thus agreeably set forth; but also their TRUTH; which is the very Soul of History; and by insinuating it, they do most charmingly allure the eyes and minds of their Readers to them. Now whilst they were building this Historical Palace for us, they laid this as the first foundation; ΕΥΚΑΛΩΣ, Order and Beauty: and upon this pretious corner stone, cut out of the Mountain by God himself, Structorum Omnium, Ἀρχιτεκτονικῶς, the infinitely most artful Builder. Hewen, squared or fitted, and placed or founded in the most holy Writings of the four most sacred Evangelists, and adorn'd and polished both by the Ministry of the Evangelists and the Apostles; which the Apostolical Epistles written to the*

Churches, and the Acts of those things which were at first done by the Church, have Propagated to Eternity. And after this launching out into a vast and open Sea, these artificial Finders, and expedite Relators, represent and unfold, through all the several parts of that glorious work, 1. The external form of Discipline, 2. The Rule and Tenour of the Churches Faith: 3. The various Mutations in point of Manners and Conversation: 4. The Frauds and Impostures of Hereticks: 5. The Impieties and Oppositions, or Persecutions of Adversaries: 6. And the Agonies and Generous Colluctations or Wrestling of the invincible Souldiers and Leaders of Jesus Christ (the noble Army of Martyrs;) with a vast variety and verity in many other things.

*Prefat. ad
Apparat.
n. 49.*

The most Learned Prelate goes on farther, and shews us from whence these Laborious and Industrious Centuriators collected and brought together so many and such useful things. "All these things (saith he) being
"thus gathered and pack'd together, they
"brought, as it were into one common
"heap, from the Apologetick Writings of
"the Fathers, from their disputations and
"interpretations; their commentaries and
"explications of those things that were to
"be believ'd; from their Panegyrick Ora-
"tions and Homilies: and especially from
"the Acts of the Councils; and from their
"Epistles which were written to divers Men,
"and upon different occasions: And in the
"last place, from those ancient Histories
"which were left to us, and had escaped
"the

"the common Ruin of former times; being yet extant, though not in any great numbers, yet either intire, or reduced into Epitomes; a rich, and as far as was possible splendid Collection of Materials. And now if something be still wanting to the perfection of this great work, which either ought to have been added, or was design'd, but not effected, it may both in equity and good justice, after the custome of our Ancestors, be excused, not only because they were the first who undertook this task, which was never attempted by any others: but also because they could never bestow a second care, or a review upon it, that as is usually done in Corrections, what things were at first less exactly, and less clearly, either drawn or touched, might afterwards be rendered more smooth and accurate, by a greater diligence, and more exact Polishing.

S E C T. XLIII.

The most Learned and most Reverend Bishop of Chichester teacheth us, that the Centuriators were obnoxious to Errors, which is also confessed by Casaubon; and yet the said Reverend Prelate shews, that this work is of very great use.

THese and many other things hath that Reverend Prelate discoursed concerning the *Magdeburgians*, by which the Reader may clearly perceive, what, and how much they have perform'd. But then it is no less his interest, to know their *σφάλματα*, their Errors, Mistakes, and vicious affections: Nor did this Learned Bishop pass those by untouch'd. No, he clearly shews in what things they have erred, and made themselves liable to, and worthy of Reprehension; as you may read in the Preface to his *Apparatus*, Numbers the 50, 51, 52 & 53. and the most Learned Isaac Casaubon acknowledgeth that the things which are wanting in several Parts of that most excellent Work, are many in number. And yet in truth, though the *Centuriators* have not a few things, which neither ought to be born, nor perhaps excus'd; yet nevertheless that learned Prelate, in the very next Number (the 54th) of his said Preface, affirms, *That we must*

*Epist. Prae-
lim. ad ex-
ercitatus.
cont.
Baron.*

Men, has been very useful to the Christian World. And that it is a Work worthy of all praise and commendation. Nor doth he pronounce his mind here rashly; but immediately injoins many reasons, some of which I willingly annex here in his own most elegant words.

Because (saith he) this work represents the Effigies of the Ancient Christian Church, expresseth her Manners, and declares her Faith: then it shews the Apostolical Successions throughout the Church; and notes the progress and spreading of the Doctrine; and it observeth also the defects, spots, and the mag-daptoers. (that is) foolish and false Reformations, brought in by Hereticks, and the very sink of Schismaticks. These and many other such like most useful things, which before lay scattered up and down here and there, like the Ruines of a great Building; or the Limbs of a torn Body, they recollected and laid together, that they might be seen at once. Which labour of theirs is both worthy of praise and acceptance, and also attended with a general utility and advantage. And so those things, which before were to be sought for in Labyrinths, and I know not how many windings, and almost infinite Circuits, which lying dispersed, torn and lacerated here and there, offered themselves now in one place, and then in another, as occasion served; and were to be inquired after with great labour and pains, which was not always successful neither; All